

RUDI

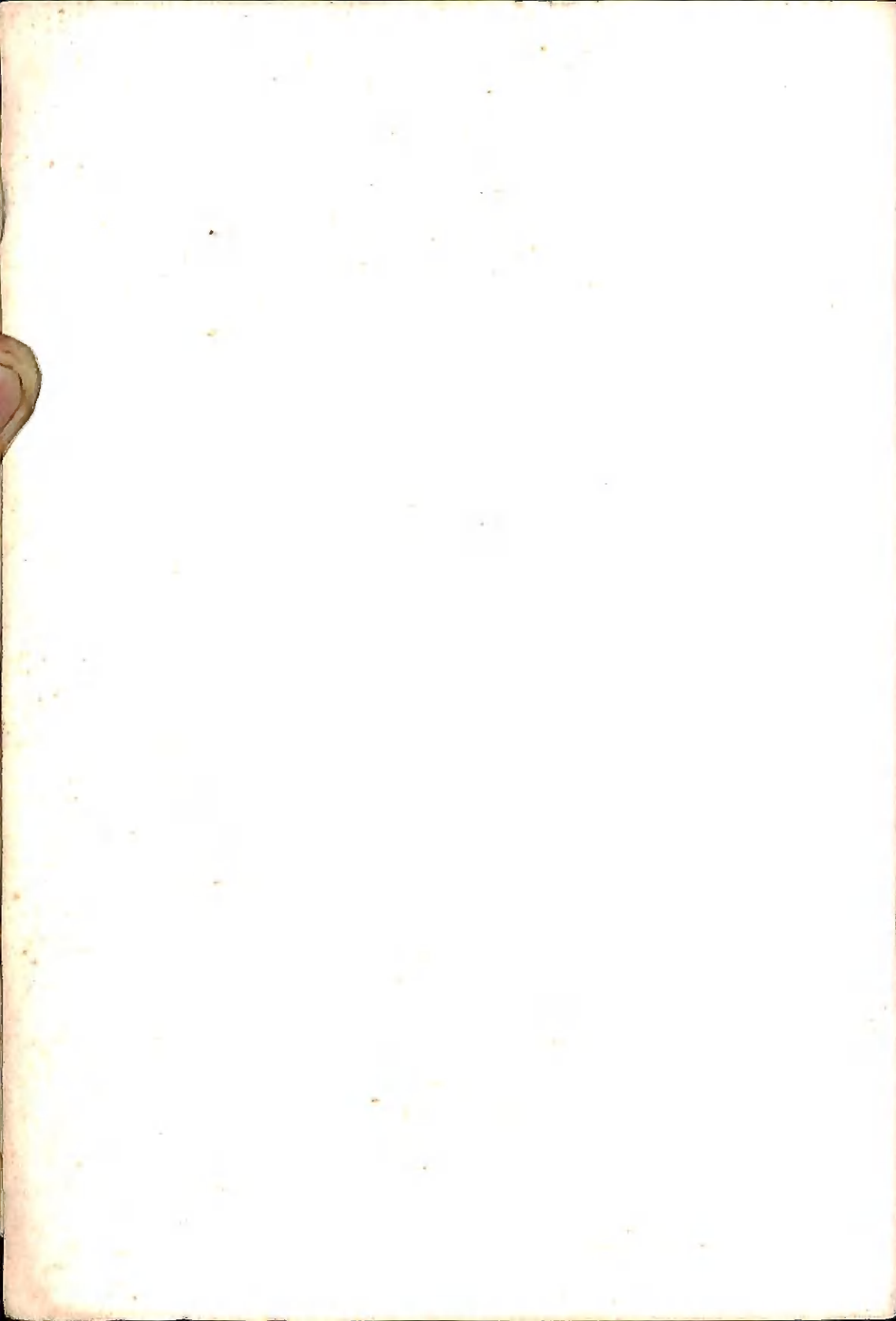
SPIRITUAL CANNIBALISM



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SPIRITUAL CANNIBALISM

Swami Rudrananda (Rudi)

THIRD EDITION

Foreword by Swami Chetanananda



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Rudi's shrine, Big Indian, NY. Photo by Juliana Wright.

PREFACE TO THE THIRD EDITION

The first edition of *Spiritual Cannibalism*, assembled from various manuscripts and transcriptions of Rudi's talks, was published in January, 1973. On February 21, 1973, a small plane with four occupants, lost in a sudden storm, crashed on an eastern ridge of New York's Catskill Mountains. Incredibly, three survived, but Rudi was killed instantly. He was 45. His ashes are enshrined near the site of the mountain retreat ashram he founded in Big Indian, New York.

The first edition quickly sold out and remained out of print for several years before the re-organized second edition with numerous added photographs was prepared in 1978. That edition, with little fanfare, has sold steadily for the past eight years, as word of Rudi's extraordinary teaching passed from person to person.

And so Rudi's influence lives on and continues to grow. This third edition, identical to the second with the exception of new photographs on pages vi, 22, 76, and 104, is dedicated to all the people whose lives have been touched by Rudi and his work.

Lastly, our thanks to Peter Mayer, for materially assisting the publication of the second edition; to Milton Glaser, for his striking cover and interior design; and to Rudi's brother, David Rudolph, for his generous support.



FOREWORD

When this work first appeared (in different form), many people (myself included) expressed second thoughts about the title, feeling that perhaps it was too shocking or in some way inappropriate for a book about spiritual work. But this book, and the term "spiritual cannibalism" is *meant* to startle and awaken us to the necessity of assuming nothing, of examining our motives and relationships, of accepting what *is*, free of all attachment from what we think is right or nice.

Spiritual Cannibalism expresses the triumph of content over form and detachment over materialism, as Rudi urges us all to transcend distinctions such as beautiful/ugly, good/bad, pure/impure, easy/hard, in order to achieve the evenmindedness necessary to absorb the lessons and nourishment inherent in all experience.

Rudi himself fulfilled the ideal of a *mahasiddha*, great yogi, in that he was at once the expression and the contradiction of every image we might have of a realized human being. He could be sweet and terrifying, divine and incredibly human, all at the same time.

Rudi spoke very little of his past. From his family and oldest students and friends I have learned that he was born to a Jewish family at the beginning of the Depression and raised in Brooklyn, N.Y. under extremely impoverished and sometimes brutal conditions. In the absence of his father, Rudi, and his mother and brothers, worked long hours for many years just to support themselves. Rudi quit high school in order to work and went into the army at 18. Upon discharge he attended night school, got his diploma, and went to North Carolina State College where he eventually received a degree in textile engineering. Soon after returning to New York he opened his first Oriental art store in a small shop on Seventh Avenue.

He was apparently aware of his spiritual potential from an early age and he spoke of many inspirational visions and experiences. His first teachers were Tibetan Buddhists and he was involved with the Gurdjieff work and Pak Subud in New York. The greater portion of his studies was spent with Hindu masters: Sri Shankaracharya of Puri, Bhagwan Nityananda and Swami Muktananda (referred to later only as Baba). It was Swami Muktananda who, in 1966, recognized Rudi as a swami, and gave him the name Rudrananda. Rudi severed his ties with Baba in 1971 and spent the remaining years of his life working, teaching, and expanding his network of ashrams in the U.S. and Europe.

In trying to present an image of Rudi, I am reminded of the beautiful description Trungpa Rinpoche gives of Marpa, the great Tibetan translator/teacher who underwent tremendous hardships traveling to India to receive the sacred Buddhist teachings which he returned with to give life to the Kagyu sect in Tibet. Like Marpa, Rudi went to India many times, over a twenty year period, working very hard to obtain sacred teachings which he returned with and translated into a spiritual vehicle accessible to the people of this country. Rudi also maintained his ordinary responsibilities, as did Marpa, each day looking after his business and family while he worked for his students' development.

Rudi continuously transmitted his teaching to all those interested in receiving it, though, like Marpa, he caused those with a fixed idea of what a spiritual teacher is a great deal of consternation. He was not caught up in "isms" — he believed that spiritual work is not a change of clothes, name, diet, or even religion, but simply the conscious effort each of us must make within ourselves to attain the self-knowledge essential to our evolvment. It is the inner transformation process that Rudi was devoted to.

His teaching and practice evolved from years of diverse study and hard work. His concern was for content first, form a distant second. The ashrams he founded are constantly undergoing changes in size and structure but the practice he taught is intact, even refined.

Rudi, for all his immersion in the Orient, was a product of Western civilization and as such recognized the need

for the student of spiritual work to be a respected member of the general community. He demanded that his students be able to work a regular schedule and support themselves. He himself continued, for twenty years, six days a week, to work very hard at his Oriental art business. In fact, some of my fondest memories of Rudi include experiences with him at his store. It was an extraordinary place where many of his friends and students came to visit even as his clients – including dealers, museum curators, and celebrities – were making purchases. Rudi had said, “The statues and paintings are a living link to the spiritual depth of the East. It is giving that connection through art which has allowed me to enjoy this business.” At that time it was astonishing for me to see and experience the level that was simplicity for Rudi.

Shortly after his 45th birthday, Rudi was killed in the crash of a private plane. We were stunned, but, reminded that Rudi had forewarned us and told us in no uncertain terms to be prepared for just such an event, we resolved to continue to develop the work and practice he taught us.

It is one thing to receive spiritually from a teacher and something else entirely to sustain and increase our spiritual gifts. This book is Rudi’s attempt to provide those willing to fulfill their spiritual gifts with the insight necessary to discriminate between the content and container of *any* spiritual teaching. Years of study with great teachers of several traditions impressed on him the need to separate the essence of a teaching from its cultural trappings. Rudi’s tremendous depth of inner effort dissolved all static concepts into a creative awareness that meets each moment with disciplined spontaneous originality.

Swami Chetanananda

Part One



INTRODUCTION

The title of this book, *Spiritual Cannibalism*, attempts to put into perspective the relationship of human beings to one another. When we eat fruit, the skin provides roughage essential to our growth. In human relationships, too, roughage is essential. The total person must be consumed to support life in its depth – to allow for creative interchange between one human being and another, and eventually between a human being and God.

We cannot limit our intake to the qualities that are “easy to take” – we must welcome those that force us to change the patterns we have been able to deal with in the past. We must come to understand that everything is part of perfection and must be taken in in a state of surrender; it must be digested and transcended. Life must be consumed whole – with all its tensions, pain, and joy. Only by surmounting a situation can we achieve the understanding, the nourishment, that that situation offers.

In my study with various teachers, I was consumed by them and consumed them. This was a psychic experience, what the books call being encompassed by the spirit of the teacher. My spirit grew by eating that which encompassed me.

There is no limitation to experience if you have the ability to not build tensions. For example: drop two mice into a bag of flour. The mice will eat until there is no longer anything in the bag and then chew their way out. When they emerge, there may be twenty or more mice. Drop two human beings into a mass one hundred times their size. Most likely, they will die of fright. It is the mind that terrifies people. Physical and spiritual growth depends on the ability to chew slowly, to digest, to allow time for the consumption of matter.

Eastern spiritual teachings contain countless similar situations – classic examples of energy expansion. They always pertain to the ability of a man to grow and to transcend

a situation – by slowly chewing away at it.

In our spiritual rebirth we are like puppies born in a sack. A spiritual teacher is like the mother who must eat the sack to free the puppy so that it can grow. Human beings, from the day of their birth, live in a sack of tension which is almost impossible for them to break through. This tension is a psychic quantity which has to be taken in by someone who loves them and who is willing to absorb the tensions that represent the karma of this life. Not dealing with this tension builds an illusionary existence. As a man teaches and evolves, the number of people around him grows. He serves them and in turn feeds from them. It is their tensions and their total quantity that he can take within himself psychically; there is tremendous nourishment within these deep tensions. The ability of a teacher to take the entire psyche of a student within himself frees the student of the many problems which he cannot resolve. It is this decrystallization, the breaking of bonding that holds us to patterns, that frees us to evolve as spiritual beings.

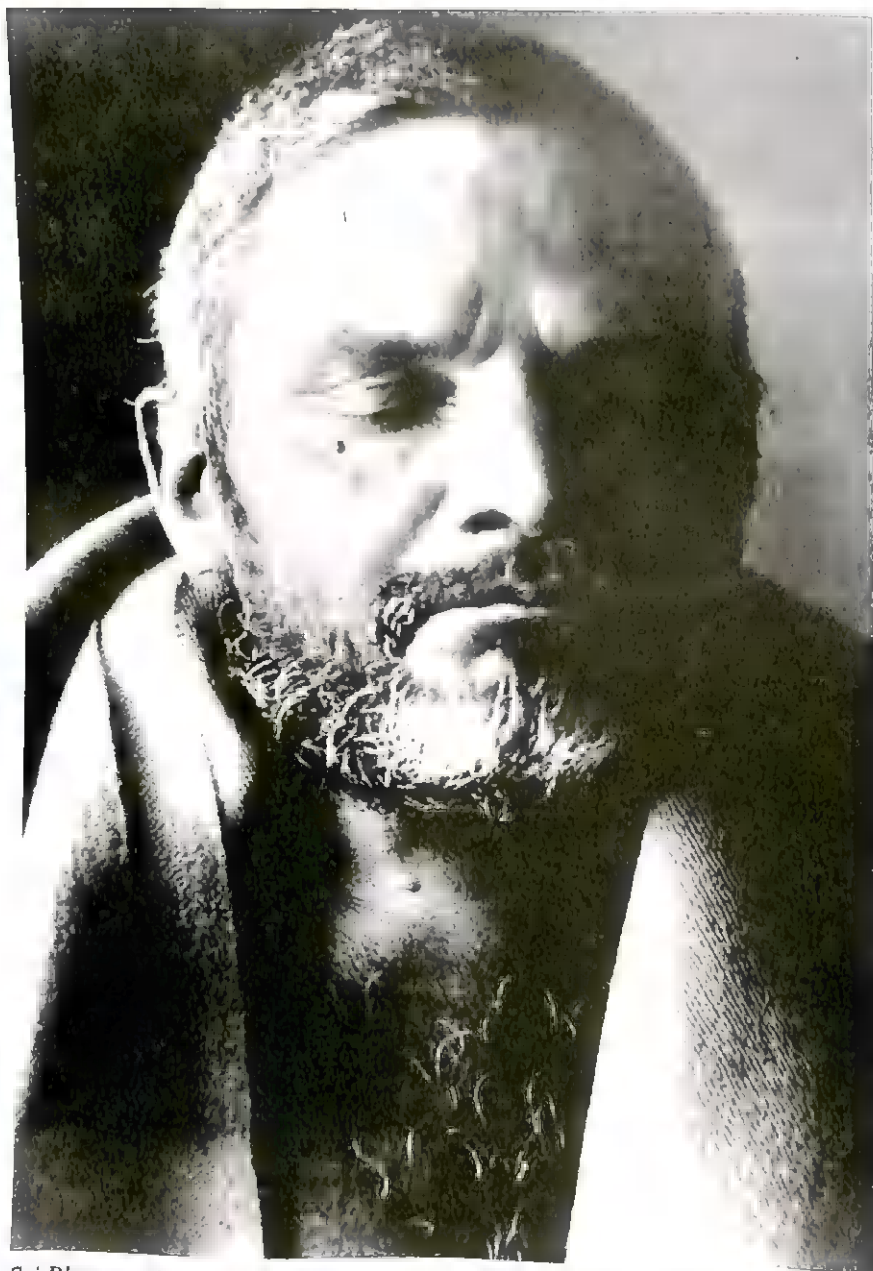
LIFE must be consumed whole – with all its tensions, pain, and joy.

I have watched several saints in the process of teaching and have found that the only difference between the teacher and the student is the ability of the teacher to use his energy – to transcend and slowly digest the person relating to him. It is not important how the two people begin a situation – what is important is their relationship at the end. It is always the eater and the eaten: one exhibits the ability to work and the other exhibits the lesser ability to nourish. With the ability to open in depth, nourish in depth, and grow in depth, a human being can develop the capacity of a dinosaur. People look at the cosmos; Gods are those who eat the energy of the cosmos and become part of that energy.

Our deeper self consists of hundreds of past lives. This deeper self is what we call the unconscious. It sits in its depth and watches us express the present existence. If we do a good job – if we live in depth – it slowly opens and allows more creative depth to express itself; if we handle that well, it

will allow more and more of this endless accumulated spiritual wealth to rise in us. The manner in which most people mutilate their ordinary lives and still walk and talk as if they were really alive is only explainable by this deep unconscious energy which exists in all human beings. It explains the mysteries of how, when someone has completely destroyed his existence, there remains some strange capacity to go on. This defies the ordinary mind, as there seems to be no mechanism left in the person. It also parallels nature: forests burn down and then regrow in twenty years. Floods, tornadoes, and other natural disasters occur; in a decade or two, no scar remains. In a similar way the brutalization of a human being builds tension. We are infinitely strong and endlessly able to start our journey of evolvement again. It is the true miracle of life that you can brutalize it, tear it apart, and still it survives.

It is this inexhaustible capacity in human beings that I love and wish to nourish. It is the deep expression of God and is the only facet of life worth recognizing. Feed it and it will grow; watch it and it will express the mystery of creation.



Sri Bhagwan Nityananda. Photo courtesy of Nityananda Institute.

Teachers

It is not unusual for a gifted musician or artist to be aware of his gift at an early age. A person born with spiritual or psychic gifts also shows his talent during youth. Although I grew up in a traditional Jewish section of New York City, from the age of seven on I was exposed to Buddhist, Hindu, and Western mysticism. At eight and nine years of age I was reading palms and going into semitrance states for people interested in having their fortunes told. It was only the innocence of a child which allowed for this wanton display of gifts, for I did not feel these were unusual talents. I had attracted a few amazing teachers and had been given work to do within myself. This was not the work of a mature person, but as a child I did not have the understanding process that requires development. The earlier the process begins the deeper the roots it sinks in a person.

When I was about 28 (around 1957), I was having dinner with an Indian couple. They were deeply interested in spiritual work and whenever teachers came here from India they would sit with them. They read many books on the subject. (I have never believed that reading was an aid to spiritual growth. If you are open to your growth potential, you will attract that for which you are willing to be responsible.) After I had known this couple for a few weeks they asked me about my spiritual gifts. I told them of my belief that each of us contains everything that ever was or will be, within ourselves. We have only to learn, I continued, how to open to this omniscient area within us to obtain this information.

They showed me letters and photos of people and I would tell them my impressions of them by looking at the handwriting or into the eyes in the photographs. They would give me objects and I would tell them where they came from, who made them, etc. I do not like tests of this nature nor do I feel they serve a useful purpose, but as I respected these older

people, I performed as they requested.

One day when I came to their home upon invitation, a dozen Indian men were already gathered there. I was asked to perform for them. I said I would. They placed in my hand a perfectly shaped sphere of brass without any distinguishing marks. It seemed to be a semi-abstract animal and it could have been made anywhere, anytime, anyplace. I had seen Chinese animals with a vaguely similar shape but I immediately put that possibility out of my mind. I wished to surrender and begin a pure psychic flow. I completely relaxed my mind and body and absorbed the feeling of the metal in my hand. It felt like a living person to me. I tried to contact the man who made it through the feeling transmitted by the metal. It did not seem Oriental to me. As I went through the experience, I spoke my thoughts. It did not seem to be from Russia or the Near East. The feeling it inspired was more European.

There was a sharpness and ■ pointedness in the quality of the transmission, not from the metal itself but from something inside it. I felt it could not be English or it would have more of a flat vibration. A French object would have more surface vibrations. This brought me to German. That seemed to fit the sensation of sharpness but not that of pointedness. I settled on Austrian as answering both conditions. I was correct! I felt like a blind man who had groped his way home. It was not a process of mind but a process of higher mind. As this gift was not yet fully developed in me I had to go through the groping game until the facts took form.

This is a good example of how psychic gifts can be used. The elements must be pieced together until a whole picture is formed. I use my gifts every day to bring me closer to my fulfillment as a human being and to help me understand the direction my life should take. We are all so guided but we are not sensitive to the directives. Becoming certain within our minds that we know the direction in which we should go takes doing. I feel that the only consistent thing in my life is change and I am always open to any event or person I may meet as a guide to that change. I find there are hundreds of clues to point the way to each significant turn in a man's life. Nobody has as much awareness as a man who has experienced a tragedy. He looks back and sees all the patterns and

signs (he could not see before) that pointed the way to his experience.

A deepening spirituality allows you to avert potentially negative situations. As you work to surrender spiritually you become more sensitive to your karma, your life patterns. The word karma could be loosely translated as fate, the effects of past actions. By being sensitive to our fate, we can recognize the danger of a potential situation and not enter into it. A man who is wise enough or evolved and sensitive enough to see the buildup of an event can avoid or minimize its negative aspects. My present ability to recognize and dismiss situations without involvement represents years of suffering. One of the main reasons for inner work is to gain enlightenment so you can forestall unnecessary problems. Most people get caught in revolutions and wars even though they take years to gather their full momentum. People cannot detach themselves from patterns.

One Sunday in 1958 my Indian friends invited me for dinner. They suggested an early meal and, afterward, a ride to the airport. The ride was suggested in a casual way. A friend of theirs would be stopping off for a few hours between planes, they said, on his way to California. The airport waiting room was full, as usual. The only unusual circumstance I noted was that several clusters of people carried garlands of flowers strung in the Indian fashion for placement over the head. I assumed that the friend my friends were waiting to meet was arriving with other Indians. I realized that if my friends were coming to meet this individual, others had the same objective.

The plane's arrival was announced at last. The door opened and an Indian gentleman in a wheelchair was rolled down the ramp. A sickly looking man standing next in line to the old invalid walked out. I could barely make out the figure of the old gentleman as a brilliant radiance of white and yellow light emanated from his body for a distance of a foot in all directions. I felt strange emotions welling up in me. In the depths of my being I felt I was the servant of this saintly man. I was transfixed. The thought crossed my head that if someone were to raise a gun to him I would rush before the old man so the bullet would strike me. The wonder of my love for him

flooded me. I felt I had waited my whole life for this meeting. I had the remarkable feeling that this saint was my grandfather – not my father but an old and loving grandfather.

THE ONLY consistent thing in my life is change.

As people began to mill around him, my friends told me that he was the Jagadguru Sri Shankaracharya, of Puri. [The late Sri Shankaracharya Sri Bharati Krishna Tirtha (his full name), was one of the four Jagadgurus (world teachers) that serve as heads of the Swami Order of Shankaracharya (founded c.800 A.D.) and who have spiritual authority for Hindus much as the Pope has for Catholics.] I watched as the gathered devotees presented themselves to him. After a while, he noted and greeted my friends. They bowed to him, drew me forward, and said, "Holiness, here is the special friend we have brought to meet you." As they introduced me, I felt I was being given to this sweet old grandfather. Everything within me seemed to leave my body and flow into his. I had no other wish than to serve this man. It was as if I had just recovered from amnesia and was suddenly overwhelmingly conscious of the fact that I was this man's servant.

People were talking and taking pictures of Sri Shankaracharya. Ten minutes passed and I remained in a state of shock. Suddenly, deep within me I was aware that the old man was extremely tired and that he had to go to the toilet to relieve himself. It seemed inconsiderate in the extreme that he should be surrounded by noisy people. I edged near to him. He looked up. I whispered low, "Holiness, do you wish to wash your hands and face?" Something in him seemed to open and exude a great radiance which filled me. He gave me his arm. I guided him to the men's room and locked the door.

He finished his needs, washed himself, yet seemed still more tired than before. I told him I would get a bed for him to rest on. He approved. I led him back to his audience and then went out to fetch blankets and a pillow from the airlines people. I pushed a couch from the lounge into a small, deserted waiting room and brought Sri Shankaracharya to rest there. I turned out the lights and remained alone with him

while he slept. He rested for one and a half hours. Afterward I felt his gratitude for my considerations. It had nothing to do with me. It came through me. I could have done nothing else.

When I roused him to wash before taking leave of those who came to see him, I asked him if he would like me to go to California with him to serve him. He said no, that he had many followers there. After five weeks, however, he would return to New York and stay three months. I could serve him then. I spent the next five weeks surrendering within myself so that which existed as my relationship with the old saint could grow in me.

The Shankaracharya of Puri returned to New York. I lived with him for over three months. It was my inner work of surrender and the absorption of spiritual force from the Shankaracharya which began the process of breaking down the coarse matter in myself.

I had worked on my own for several years before meeting this remarkable man. The accumulation of debris thrown up by my inner spade work was choking me. The enormous backlog of unearthed coarse matter had grown so large by this time that it was inundating me. I no longer had a perspective. My inner being felt as if it had been through as much as it could bear.

The purity of Sri Shankaracharya, his great spiritual strength and love, seemed to be restoring my emotional balance and purifying me. As days passed, I felt an increase in my body temperature, as if I were carrying a fever. In the course of time I realized this fever increased when I was in his presence.

One morning I went to pay my respects to the saint, as usual. He had already prayed and breakfasted. The heat rising in me was beyond the point I could bear. As I started into his room, my body halted. I could not get it to move. I actually had to put my hands on the doorjamb and push myself through. That morning the heat within me reached such an intensity that it started a fire – a fire that burned in me for two years. I believe that this experience with the Shankaracharya of Puri started my real spiritual growth. The process which began in his presence has not stopped to this day. My love for the old saint was the catalyst which started the process. Love

is complete trust and surrender. My love allowed all of the saint's forces to enter me. His forces broke down my coarser matter during the two years of burning. Only by letting go deeply can we take into ourselves the highest ingredients necessary for our evolverment.

LOVE is complete trust and surrender. Only by letting go deeply can we take into ourselves the highest ingredients necessary for our evolverment.

My first meeting, in India, in 1958, with the great Indian saint, Bhagwan Nityananda, was of such depth that it changed the course of my life. By the time I got to India again, he had reached *samadhi*, the state of high spiritual attainment in which the body dies but the soul remains alive. The saint is then buried in a tomb where one can sit and experience the same qualities of the living man. Soon after my arrival I went to his temple, which is near the Ganeshpuri ashram of Baba, my teacher at that time.

I meditated morning and night in the *samadhi* hall, as the tomb is called. I also spent much time with Baba's disciples. There was a strange nebulous quality to this visit, mostly due to the psychic forces in both the living and late saint. For me it was an act of faith, as the balance of spiritual intensity had not manifested itself fully insofar as my ability to benefit from either of these great beings in a vital way was concerned. I felt committed to the being of Bhagwan Nityananda and to the physical presence of Baba, my living swami.

Upon my return to the United States, I kept in correspondence with Baba, and in my prayers and meditation and spiritual exercises kept an open surrender to those men for whom I felt a great spiritual allegiance. As the weeks passed I did feel increasingly nourished during my periods of spiritual work by the presence of one and the other.

About three months after my return I was quietly watching a television program when I looked down upon my hand and saw that it was not mine but the hand of Swami Nityananda. It was a great shock to me, but through years of working with forces of a higher nature I knew how to receive

maximum benefit. I tried to surrender deeply within myself, and as I did the full physical manifestation of Swami Nityananda appeared before me. The conflict within me was enormous. It was a frightening and deeply challenging occurrence. Everything within me wished to close off and blot out this apparition from another world. I struggled to stay open and in a state of surrender. All my life I had worked for this kind of experience and at this moment all the training and all the wish to grow within me was needed for me to stay open. Slowly Swami Nityananda came toward me and entered into my physical body. For three hours I felt nothing of myself but that the saint had possessed me. It was a terrifying experience and it required all of my faith not to fight it.

For one week afterward I was filled more with the presence of the saint than with my own. It was a strange sensation. I was also running my oriental art business and conducting my yoga classes during this period. The attempt to live simultaneously on many different levels is truly the test of one's ability to encompass other forces and have them fit into a functioning part of life. They are made strong by the challenges of everyday life, higher and lower. One of the great mistakes is to take these rarified experiences and keep them in a rarified condition. It only succeeds in weakening them. By putting these fine experiences of great sensitivity into the context of practical conditions, we force them to grow strong in order to survive. They also become part of your life and can function along with everything else.

On my next visit to India I discussed this occurrence with Baba and told him of the daily communication I had with his teacher, Swami Nityananda, and with him. This was really the beginning of a great change of spiritual level for me. My acceptance by the physical swami while being filled with the spiritual swami, and the lack of any type of competitiveness, opened within me a great sense of trust.

My visits to the ashram were for one to two weeks, once or twice a year. I found a greater inner capacity within me, which was being fulfilled by the atmosphere and spirituality of the ashram. I began to have increasingly clairvoyant experiences. I could go within myself whenever there was a great need for me to understand my inner direction. My visits

to the village and time spent with Baba began an active period of clairvoyance. Every day while doing my spiritual exercises I would feel Swami Nityananda outside me instructing and bringing stronger spiritual force into me.

On one visit to Ganeshpuri, on the anniversary of Swami Nityananda's achieving *samadhi*, I was watching some of his disciples performing a dance around his tomb. Some were beating small cymbals. One man stepped out of line, handed me a cymbal, and pushed me into the circle of dancers. I struck the cymbal, lifted my leg to move, and disappeared completely for some three hours. When I again came in contact with myself I was dancing in complete harmony with both body and spirit and continued to do so, feeling the love from the group toward Swami Nityananda and his blessings pouring forth upon the dancers. It was a harmony between two dimensions.

On another occasion I was bathing in the river which flows near the temple and has many sacred hot springs. As I submerged myself in the water I looked up to see Swami Nityananda standing on the bank. He spoke to me and said, "Bathe yourself thoroughly, dry, and follow me." After I had dried I went with him into the small *samadhi* hall and walked around his tomb for several minutes. Each time I would complete a circle I would place my head upon the edge of the tomb and feel the *shakti*, the spiritual force, flood through my head and enter my depth.

These are some of the many hundreds of experiences which have occurred for me each year. I do not try to understand them, but I am grateful for them as they have brought me increasing peace and the capacity to find values of a higher nature. If the spiritual result is positive, any method by which it is attained is justified. I can understand people's skepticism, as these are experiences which must be encountered personally. I also live in the world of nature and logic and find, after many years of spiritual experience, that it is more beneficial simply to accept the results of these experiences than to try to explain them intellectually. None of us understands how we were created, except for the initial physical act between our parents. This lack of information does not stop man from enjoying life. I feel that the ever-increasing re-

sults of my life allow for greater surrender and less concern with logic. I am only filled with gratitude that such a possibility exists for me.

In 1965, while I was in India, I realized that a cycle of my spiritual work was reaching completion. This completion I felt was significant to the assimilation of my basic Hindu studies. There was no doubt within me that if I worked extremely hard for the next several months, by the time I went back to India for the usual period of time I spent with my teacher in his ashram, I would attain the level of a swami. Though the title, in itself, is meaningless to me, (it indicates the taking of *sannyas* and is associated with the order established by the Shankaracharya), I felt acceptance of me by my teacher and other Hindu saints would open the way to my first solid inner level. It was important for me to have this recognition as a place from which I could reevaluate my inner work. I could thereby clarify and attain a strengthened consciousness.

I spoke with many Indian friends about this because it was welling up within me. At Baba's ashram was a young man named Chakrapani Ullal with great psychic powers who had helped clarify much of my direction. He was able, with his vision and friendship, to strengthen my abilities and to realize the direction immediately before me. With his help I did talk to Baba and psychically strengthened my position.

On this particular trip, prior to my being made a swami, I felt many rising qualities within me and was reluctant to express them as it seemed in bad taste. I spoke with Mr. Ullal and told him I felt many of the greater qualities for which Baba's teacher, Bhagwan Nityananda, was known, manifesting themselves within me. As Swami Nityananda was such a holy man, one for whom I had extraordinary respect, I found it impossible to tell Baba of my feelings. My friend agreed with me about my attaining these powers and advised me not to say anything to anybody about it.

Several days later, while we were in the garden with Baba, Mr. Ullal suddenly told him all the things I had expressed. My teacher laughed and struck me on the top of my head — my head seemingly opened and I felt something like a fountain of water spray into the air. Baba said that many times he had tapped me on the head to raise this psychic force, which

was similar to that of his teacher. It was beyond any hope I could have had to have him express so generously the quality in me which was so powerfully a part of Swami Nityananda.

The psychic forces which this pat on the head brought about produced manifestations and brought energy of a continually higher level. When I went to India again in January of 1966 it was with the firm belief that this force had brought me to the level of swami.

I realized that I was very young to receive such a rank, besides which I had not been brought up in the Hindu religion or culture. My reasons for attaining this recognition, I felt, had to be uncovered before I could clarify the direction of my spiritual study and growth. When I entered the ashram there was nothing within me which would accept less than this. I expressed these feelings to Mr. Ullal and we discussed several of these points of my growth during the next few days with our teacher.

Baba was asked if I could perform certain miracles and if I were capable of a particular inner spiritual work significant for the rank of swami. He curtly agreed on these points put forth day by day. Within myself I felt the psychic battle between me and my teacher. It was never expressed in words. It was imperative never to withdraw from the stand I had taken, which was that I would not accept anything less than full recognition of the work I had done up to this point.

The week passed strangely as more of me was in another dimension. There was a great deal of excitement in the ashram about an experiment which was to take place shortly. Several medical doctors interested in ancient Hindu scriptures had constructed a mud and rush building following an ancient formula. Within it was another building and within that building was a small room, into which they were going to place a man of seventy. By feeding him a diet set down in the ancient scriptures, the doctors expected that after two or three months the old man would emerge as a man of about thirty-five. Much of the discussion in the ashram was about this experiment.

I have never been interested in such experiments and would not enter into the general conversation. One day Baba asked me if I had heard about the experiment. I simply



The late Sri Shankaracharya of Puri.

answered yes, but did not elaborate. Three days later he asked if I had seen the building in which the experiment was taking place. I replied that I had. He then asked what I thought about it.

I explained that in Japan I had seen many ancient trees which were dwarfed so that they never attained a size beyond several inches. The root systems of these trees were cut back when the trees were just a few months old. The work on the trees was continuous and, although the trees attain great age, their height was controlled. I felt that it was possible at an early stage of growth, through great work, to produce almost any end result. I did not believe it was possible to start any work on an ancient tree and affect it so that it had the appearance of youth.

Baba just nodded his head. It is not important to me whether or not such experiments work, as I feel they are basically diversions from the essential pattern of spiritual growth. Whether my insight was correct or not does not matter to me. The basic idea of such experiments is not essential to my growth and is therefore extraneous, not worth discussing.

On the last full day I was to be in the ashram I awoke determined to face my teacher and ask for his help that evening in solidifying my position spiritually as a swami. After breakfast I sat in the hall awaiting his entrance. One of the women disciples sitting there told me that Babaji [meaning "father" in Hindu, an affectionate term often used in referring to one's teacher] had awakened with a fever, which had been a trial to him many times. This left him in a very shaken and weakened condition.

Shortly thereafter he appeared, and when he sat in his chair facing us it was obvious that he was not well. He seemed out of sorts and tired. I felt it was not the appropriate time to discuss my situation. The day was most difficult, as I was under the apprehension of what I felt was an imminent realization. My teacher's condition threatened the possibility of this realization. Nothing within me would yield regarding what I believed was to be.

At eight o'clock each evening when the temple doors closed, those of us who stayed within for the night were sometimes allowed to sit with the swami. My major spiritual

breakthroughs were always attained during these special evenings. One evening, at seven o'clock, while sitting in the hall with Baba, I finally expressed my wish to be with him after the temple closed. He smiled and said that he was my father and knew I would not wish to disturb him in his condition. I said that I loved him as my father and would not in any way wish to add to his discomfort in his present state. But I felt my condition was urgent and asked him if he would, upon retiring, leave his door open so that when he was asleep I could come into his room and sit near him so that his *shakti* would enable me to finish my work.

The swami stood up, laughed, pointed to everybody in the room, and then pointed to me and said, "He is dumb like I am dumb." Taking me by the shoulder he said, "Come." I immediately felt within me a surge of great spiritual force which hurled me against the stone walls and allowed a great electric shock to send a spasm of contortions through my body. Movements similar to an epileptic fit controlled my body for about an hour. Many strange visions appeared and I felt things opening within me that had never been opened before. In the midst of this I heard a motion picture camera and saw flash bulbs, as if people were photographing my experience. For a split second something in me wanted to jump up and smack whoever was doing this, but this urge was surrendered instantaneously as I realized this was just my personality. I knew that I must do nothing to interrupt the flow of the experience.

Much later, quite exhausted, I was taken to my room and immediately fell into a deep sleep. I awoke at four-thirty in the morning and two of the disciples of the temple brought some tea and fruit and excitedly spoke of my test. They told me to wash and to go to my teacher's presence. A great saint named Rang Abdoud was visiting with him. As I entered the hall Baba motioned with his hand toward the saint. I thrust my head into Rang Abdoud's feet and received a force through the top of my head. Baba then told him that I was a swami and declared my name to be Rudrananda, which, he said, is a very wild aspect of Shiva. He also said I would continually have extraordinary experiences and become more and more independent.

Later, Mr. Ullal told me that the period following my return to America would be extremely painful because I was leaving one dimension and entering another. Since people form the chain of a dimension, I would find my closest relationships torn from me and would thereby be tested to see if I retained the honor conferred upon me. The special agony that became a nine-month test period completely destroyed my previous patterns of life and produced a strength and freedom beyond any I could ever have wished for.

The day following my being made a swami I was at the ashram recovering from the physical ordeal involved. Some people were asking me about my return to India and what I would be doing next. I always try, whenever I speak, to let the spiritual force speak through me. It requires a conscious effort but also teaches me simultaneously. Something within me could not commit itself, as a new level of insight was opening which I did not fully understand.

Many years before, while I was staying with the Shankaracharya of Puri, he told me that my *shakti* would flow in such profusion that I would never have to express verbally that which was within me. Somehow I felt this time had arrived and that there must be a drastic change in my life. It would necessitate a complete death and rebirth, because the person who could contain these forces must be someone other than myself.

As I spoke to people about my future I felt that this transformation was imminent. Certainly I had no wish to suffer the sensations that are necessary for the death of one's personality and the psychological transformation accompanying it. I only knew that to the best of my ability I had to live up to the trust, love and teaching which had been placed within me by these saints. I have always felt that a man is only that which other people give him. Past teachers have always been a guiding light for me. I felt that, having taken from someone on a higher spiritual level, it was my responsibility to carry the spiritual gift to a still higher level. To take soul force from a man requires enormous conscious effort; one fulfills the psychic quantity and then raises it to a higher level, thereby freeing himself from any debt.

During my conversation with the people at the

ashram I could feel my past teachers within me. They were helping me to reach for a dimension beyond my own understanding whereby they would be freed and I would be fulfilled. I could then be free to take on a still more distant aim. I felt that the need for freedom was essential in raising my level so that I could fulfill my psychic responsibility. The only way I could express myself to the people I was talking to was by allowing the words to flow from me.

Several days before this Baba had asked me what I wished to do in the future and I said that I wished for paradise. I felt that fulfillment in Hinduism was like a sixty-foot tree which upon maturity bore one flower. This flower signified realization. It was a great and lofty attainment, but the symbol of a single flower left much to be desired as far as I was concerned. In Islam the aspiration was not as high. It was more like a two-foot rosebush but the bush was covered with hundreds of flowers in bloom, which was the difference between this "lesser" realization and the Hindu paradise. I said I would try to graft the two-foot rosebush onto the sixty-foot tree and have a sixty-foot rosebush.

I reflected on this during my conversation after attaining the rank of swami and in my heart of hearts knew I could not come back to India again. I left rather than study with saints and more great souls. I needed to stop and digest that which I had within me.

A change would be necessary if I were to complete the work I had undertaken. I felt like a man with thousands of pages written but never edited or put into book form. I have no respect for accumulation because that by itself is a sloppy pattern. Nothing concrete had shown itself, but in my wanderings within myself I felt a great need for fortifying my position and reaching a peace I had never known. I tried to convey my feelings to my friends and left India for America shortly thereafter.



Photo by Barry Kaplan.

Spiritual Work

The greatest voyage any human being ever undertakes is that of his creation. During the nine months in which you are slowly forming within your mother, you are traveling from some unknown world and materializing within her. The formation of the physical body can be compared to a rocket-ship coming from space, bringing a soul. This is the only creative experience that you undergo in which the higher force is brought from the spiritual to the physical level.

So, we are really like salmon trying desperately to return to the home of our creation. Helping to succeed in this attempt is the real purpose of all religious and spiritual work. We are continuously reaching up into the unknown, unconsciously seeking that which is our heritage: the rebirth and return to the level of being and purity that exists in us at birth. Existing religious and spiritual organizations almost completely ignore this basic need. It is, without a doubt, our most basic instinct, and accounts for the drive within us to regenerate ourselves, which is how we mistakenly seek our immortality.

Re-creation does not bring rebirth for you, and after your product fails to fulfill you, you can become deeply bitter with your offspring. It is the greatest of all tragedies for a human being to seek this fulfillment in another; it can only be obtained within oneself. A child who does not become what a parent expects serves as an obvious expression of the parent's self-rejection. The force of creation exists in every human being and usually is only manifested in producing children. The use of this higher force without the attainment of inner nourishment keeps people from realization and contentment even if they succeed in being successful in life. People who have obtained power and money are continually finding that material satisfaction has not brought them inner peace. Using the forces of creativity for physical satisfaction will always leave dissatisfaction in its wake. It is as though you were try-

ing to eat food of wood and stone. Material prosperity cannot fulfill the inner appetite.

The world a parent has to offer his child includes the values which have been handed down for generations. These values in most cases are sterile, without content, in the sense that they can never give a living and full satisfaction. To marry and reproduce may be to use the highest possible forces that exist within man for lesser reasons. Reproduction without the consciousness of creativity is an animal act. Reproduction with conscious creativity is rebirth.

ONE of the basic spiritual blocks is the sense of guilt.

An essential part of spiritual growth is the removal of spiritual blocks. One of the basic blocks is the sense of guilt. To feel unworthy prevents surrender and subtly impedes spiritual growth. Guilt is an indulgence – an emotional teething ring which enables us to remain immature while whimpering that we are not good enough to have the experience we feel is reserved for “better people.”

The best answer I ever heard to this type of thinking was given to me by the late Shankaracharya of Puri. “To grow spiritually you must learn to overcome your emotional blocks.” Guilt is an experience of the lower level of life – the earth level. As you rise, this “garbage” falls from you and becomes the fertilizer which feeds the seed within – the consciousness you seek. The beautiful lotus rests upon the water; the roots are sunk in the scum and slime at the bottom of the lake. As you grow and surrender completely, your lower self falls away “to the bottom of the lake” and feeds the roots of your consciousness.

Another spiritual block is the combination of self-pity and fear which is just a manifestation of resistance to working deeper. External matters are important only insofar as they are ■ means for encompassing that end.

As the consciousness within you grows, you must be aware of the life and death cycle that accompanies moving from level to level. As you move up, you grow and shed the dead part, much as a healthy flower or plant sheds its dead leaves and forms the new ones.

Once you have begun the process of spiritual growth, it should be a continuous flow within you. It is your duty to keep this mechanism free so the process can continue. Anything which stops this is to be surrendered. Spreading the surrender is a step in developing a spiritual mechanism.

Everything that ever was or is demonstrates how limited mankind has been spiritually. Gods and prophets are used by men more for setting limitations than for inspiring unfettered growth. For most people, these significant historic figures symbolize the extraordinary, not the living potential deep within each of us. In the study of science, a child begins with the accumulation of knowledge which others have discovered. He performs experiments to train him to think in the language of the science. By the time you finish college, all that has ever been done in your field should be absorbed within yourself. You then go on to further fulfillment through your own original creative work. In spiritual work, people look at "the gods that were" from a great distance. They do not presume to repeat (by learning and experimentation) the work of the past, nor do they dare attempt anything of a new nature. Creativity must be highly original and from a person's highest nature.

Often a person will work well during conditions of general well-being and work badly or not at all during difficult times. It is essential to work through all conditions, not just at special times. The greatest reason for this is that, by selective work, the body chemistry becomes sensitized and a chemical imbalance results. If a person works through all conditions, good and bad, he can attain the true picture of what he is. Selected conditions for working lead you to preserve the incorrect image you have of yourself.

In creative work, to sink into a calm, peaceful work pattern is relaxing, but working through a highly emotional condition pressures the exposure of vital inabilities and areas of weakness that are never visible when you are at peace. To work is to be objective. The best work is always performed under the most trying conditions. More of nature can be seen and felt during a storm than on a quiet afternoon. We are shaken out of our sleep and made aware during an upheaval.

The energy and activity in the average person is

within his head. Your continual thinking and fighting to balance your ego-image of yourself, your indulgence in self-pity, the lack of fulfillment that you try to justify in your mind, all ravage your energy resources. The continual defense and construction of an ego-image composed of what you would like to be and how you wish others to see you occupies much time and consumes most of your energy.

The creative area of a person is the flow within him which manifests its presence in the mind. It can begin and end in the mind of an intellectual, but to be creative in the deepest sense, it must flow in a person's full being. The full being is the total mass of a person both physical and psychic. It requires freedom from blocks in the mind, emotions and psyche. To be creative, an idea must begin in the head and travel throughout the body before it returns to the head. Spiritual force comes into a person through the head and travels through the chest, down to the navel, and up the back, returning to the head. This full cycle of flow is continual.

"Thou shalt not worship images." This law applies to the image you create of yourself within. This is the false god that keeps you from the true worship of God or your higher self. This image must be completely destroyed before the real inner being can emerge.

There is that within a human being that wants to surrender and even tries to do so. The fact that never seems to be fully understood is that surrender means complete surrender. There is usually some area in which you feel you do not have to surrender or in which surrender can be postponed. If surrender is to have effect, everything must be let go of at once. Tying a rope around yourself and letting yourself down the side of a mountain is not the same as jumping off the mountain and falling into space.

Spiritual exercises are psychic and have a definite chemical effect on the body. Therefore, they must be performed exactly as given. A difference in performance makes a difference in the way the ingredients mix and interact – as in a laboratory formula, in which materials must be put together in a specific sequence in order to achieve the desired result.

The aim of spiritual or religious work or philosophy is growth. As in nature, the conditions must be understood in

order for this growth to be brought about. All the deep ideas and work done are of no value unless they produce the end product, evolvment.

Conditions for inner work differ throughout the world. There are countless ways for you to pursue the unknown. But they all achieve the same result, which is nothing, or close to nothing. Only the exceptional person who is born gifted within grows. He grows in spite of everything he does wrong. He grows solely because his seed is strong enough to withstand the psychic battle. Unfortunately, the product generally falls far short of the potential.

The key to fulfilling your potential lies with developing the soul under proper conditions. The seed of the soul can only grow in its native soil. The soil is that which exists on the second dimension, or within spiritual man. Such growth is accomplished by the complete surrender of the physical self while doing spiritual exercises. When the soul grows to the point of bearing, it becomes a continual process.

The surrender of the physical self frees the spiritual self which is buried underneath. During periods of work the spiritual man develops, but as these periods last for only part of a day, it takes years for the inner man to grow strong enough to make itself known.

Spiritual groups that produce positive results are those whose work, when stripped of all drama, allows the physical and spiritual selves to separate.

The physical, by the very nature of its creative structure, can only be of a temporary life. A harvested vegetable or fruit will reach its peak and begin to deteriorate in just days. We reach our peak at about the age of thirty and then, unless we begin to add by some creative device to the dimensions of our life, the process of degeneration sets in. The creative force acts as a kind of preservative. Body-building, sports, and the pursuit of power and money seem to serve this purpose, but only on the level of the earth.

A strong parent by controlling his child retains much youth and vitality in the exercise of his psyche. The need to control the child serves the instinct of self-preservation in the parent; it does not truly reflect the urge to protect the child. A child learns only from the use of his own instincts and creativity.

The symbol of the Immaculate Conception exemplifies the possibility that a pure soul (God) may be born within a human. Mary, a woman, a human being, of necessity had no maternal instincts or emotions directed toward Jesus, the child she was carrying. If anything, she had to be a truly great and simple person so that nothing of herself in any way inflicted itself upon the God within her. This certainly is a greater miracle than the absence of a sexual act causing the birth of Jesus.

Upon physical contact in the moment of love the seed is planted. Some soul from across the cosmos is contacted and for a period of about nine months continues to materialize within the mother. It arrives from a distant world. The mother acts as the instrument to bring the child from its own spiritual world down to the physical dimension of the earth.

The work of the spiritual man is learning how to achieve this end. For thousands of years, lack of real understanding has hampered man in his search. Today we are sending rockets into space to find that which must first be found within. What is the point of creating extraordinary instruments of space travel while the inner man remains in the spiritual antiquity of the Stone Age? The journey into space must be a spiritual as well as a physical science.

In all religions and philosophies, you encounter the struggle of man to reach into the heavens. It is as basic as the lack of understanding in us – our great tendency to bring things down to our level instead of reaching into the higher dimensions for help. The great need is to realize that our ordinary life is on the earth's dimension and that spiritual life is on a higher and completely different dimension. There is one thing that destroys anyone's ability to advance spiritually – the inability to control the mind and emotions. In order to free the mechanism for spiritual growth, this control is the first step in beginning a spiritual life.

As the mind and emotions are housed in the physical body and are functions of the physical man, so too the spiritual body has its own mechanism. This mechanism is sensitive and rarely used but is as complete a system as the mechanism that runs the physical life. If you want to hear a bird sing you can't stay in the middle of a city – you have to go to a place where

there are open spaces and trees. To learn to contact the inner self one must also begin with special conditions.

First you must realize that there is the dimension of ordinary life and the dimension of extraordinary life. These dimensions require different muscle and nervous systems. You must strengthen those muscles which carry spiritual energy. They have to be used and exercised until they are strong enough to support the flow of energy that constitutes a spiritual life. Just as a child learning to walk is supported by his parents, so too a spiritual child requires the support of his teacher so that his development will be healthy and natural. Trying to force development will cause the novice to be crippled spiritually, his mechanism twisted. It is essential to separate the mind and emotions from the psyche as they are of different dimensions.

YOU must find within yourself the deep, sincere need to grow.

There is a very simple exercise for this. You can work either in a group or by yourself to quiet the mind and emotions. This is done by using a point of contact. You focus on your teacher or an object as you open to your inner self. This gives you support until your muscles are strong enough to draw energy directly from the atmosphere.

The person who undertakes these exercises must believe in God, or in a higher power, or in a great potential within himself. This is necessary because the goal of the exercise is surrender, the removal of all blocks, to allow the higher force to begin the process of destroying the ego, the physical, lower force within us.

The first step involves using an object or a teacher, sitting before either in a relaxed manner. You must find within yourself the deep, sincere need to grow. You must bring the wish deep within your chest area and ask deeply, as if the voiced wish were emanating from your heart, for help to surrender. This wish must be silently repeated several times until there is a sensation of an opening, like the opening of a flower.

This is the beginning of the second dimension, or spiritual world. The opening is the inner wish that in turn

opens the mechanism of the person, making a place for the higher force to enter. The aim of the exercise is to maintain the opening in the chest and to deepen it by relaxing and asking for help within this area. You are breaking down the blocks of the physical dimension. The energy is refined, and this brings about a chemical change, enabling you to use the spiritual muscles. The opening, or surrender, must be continuous during the exercise in order for the force to enter and for the process of spiritual growth to begin.

Spiritual growth is a process of exercising and expanding the psychic muscle and nervous systems until they become controlled enough so they may be used at will. It also becomes, in time, a continuous process which works together with the ordinary life process. A growing spiritual life adds a quality and depth to life.

Asking from the very depths of yourself to surrender or attain a state of nothingness is the key to opening to the flow of higher energy. As you surrender and ask to open to higher cosmic energy, work to draw this energy into yourself and channel the energy through your energy centers (or *chakras*, as they are called).

A breathing exercise to use for drawing in cosmic energy is as follows: you draw in the breath high up through the nose and into the heart *chakra*. As you start the breath into the heart, you swallow in the throat and try to feel the swallow travel down to your heart center. The swallow is to release tension in the throat *chakra* and allow energy to expand there. After swallowing, you continue to inhale breath into the heart center until the lungs are filled to their maximum capacity. The breath is held in the heart *chakra* for about the count of ten. This time count may become longer as strength is gained in the breathing.

During the time when the breath is held, you bring your mental concentration to the heart center and ask to surrender and try to feel very deeply inside the heart center. You must ask into the very core of your being, or deeply into the subconscious, to surrender to and receive the cosmic energy.

After the breath has been held for the count of ten, you exhale one-fifth of the breath and inhale again, bringing the energy and the concentration to the energy center just

below the navel. The breath is retained in the navel *chakra* for about the count of ten and then exhaled very slowly.

This double breathing to heart and navel *chakras* may be repeated from eight to ten times in a half-hour period or about every three minutes. You should think of the breath as energy and develop the sensitivity to feel deep expansion of energy and to let the breathing be governed by that sensitivity as your strength and capacity increase.

When you are not doing the double breathing exercise, you should breathe into the navel *chakra* slowly, hold the breath for a few moments, and then exhale very slowly. If you feel an energy sensation in the navel or sex *chakra*, you should bring your attention to the tip of your spine and rock slowly from side to side on the base of the spine. This breaks up tension and allows the energy to rise up the spine to the top of the head. When you begin to do this exercise, your sensitivity may not be on the deeper energy levels. At first, you may not be able to feel definite energy sensations. This does not mean that the energy is not flowing through those channels but that you have not yet developed the sensitivity to feel it.

When this energy, known as the *kundalini*, rises from its dormant state, various spontaneous body movements sometimes occur. These may be uncontrolled body spasms and vibrations or heat. Also, as the *kundalini* force passes the throat energy center, the head may move back and forth rapidly. All these movements and indeed any experience must be surrendered to totally. There is no harm or danger in these movements as they are deep, healthful tension releases.

The *kundalini* energy gradually rising to the head over a period of time becomes stronger and stronger and eventually brings enlightenment.

This is an organic process of spiritual growth, continuously reaching for deeper and deeper states of surrender and openness to the flow of cosmic energy. The more deeply we attain openness and oneness with this higher energy, the more it will lift us up spiritually and the closer it will bring us to the realization of our oneness with God or everything in the universe.

Everything in the universe is energy or a manifestation of energy, and the purpose of spiritual work is to become

one with that flow of higher creative energy coming from God through the cosmos.

To put a new idea into effect, one must be given added energy. To rehabilitate an alcoholic, he is given vitamins. To help a man grow spiritually, he is given a teacher. Christ said, "I give you my blood to drink and my flesh to eat." This is nourishment any teacher must provide to put into effect the new ideas he presents. To work, any teaching must have within it the vital ingredient of life – a living creative force which is transferable.

The third step is to lower the point of surrender to the sex center (the seat of the sexual organs). This is for two important reasons: first, it is for deepening the exercise, a necessity in this work; second and most important, it is for spreading the energy into the true home of creativity in you. These organs which are used for creating life, a child in ordinary life, become, with the force within, the seat of rebirth and regeneration. A transformation takes place and with it, a sensation totally new to the student. The energy refined is brought up the spine to the top of the head. It matures there and is then absorbed into the body and a real change can occur.

This is one of the vital areas where prejudice, fear, all the old wives tales enter into play. We hold great resistance to surrendering within this area. Actually, it is totally without danger; it will do no damage and cause no lessening of the sex drive in you. Surrender in this area can help someone who is blocked sexually, and often does. This exercise requires energy to run freely through you and this frees the life flow within – it never limits you. Only by fear and thinking are you closed. Consciousness opens all doors.

The word "surrender" as it is used in relation to spiritual development does not have the negative connotation it often has in ordinary speech. The act of surrender, as the term is used here, is the voluntary casting off of the thoughts and emotions that interfere with the realization of the spirit within. There is often a sense of buoyancy or floating – it is a freeing of oneself from the dimension of the earth. Something within is returning to a level on which it belongs.

At first, you can only work a half-hour to an hour each day. It takes nine months of continual materialization

for the soul to be born within a child. The limited amount of time expended in daily exercise makes the spiritual process of rebirth within an adult a much longer event, requiring in most cases years of daily work. This refined energy can only be absorbed slowly; trying to do so faster only builds tension.

SURRENDER is the voluntary casting off of the thoughts and emotions that interfere with the realization of the spirit within.

Creation is a special property which extends from conceiving a child to all forms of invention. It is also a degenerative process, the breakdown within us of a higher chemistry. For almost everyone, this process takes place in "highly creative periods," which may be a matter of several years, several weeks, or several days. Rare is the strongly endowed person who can create continuously.

The breakdown of chemistry during these highly creative periods leaves a person in a state of exhaustion. This is due to the fact that in creative periods certain chemicals are used up faster than they can be reproduced. In these cases, creativity is part of an unconscious death wish.

Creativity must become re-creativity. Really creative people are the true riches of a country. If the gift is misused, as it usually is, it becomes a curse. It is dangerous to drain a man continually of his natural resources without replacing them; to do so will make him self-destructive. Such misuse of creativity is death-oriented.

Anyone working by himself and tearing at his chemistry can easily start a wrong chemical process and destroy his potentialities. You should demand of your teacher the process of rebirth and not just spiritual growth.

Anyone trying to attain spiritual growth should cultivate the following habits to keep his mechanism in top form:

1. Sleep eight to ten hours a night.
2. Eat three nourishing meals a day.
3. Wash often and bathe at least once a day, to remove tensions.
4. Absorb everything in depth, not through tensions.

5. Whenever the exercise touches the mind, make sure the energy does not stop flowing, which would create blocks.
6. Consciously surrender negative tensions each day. This breaks molecular structure and after daily changes it removes the bonding so patterns must change.
7. Most important, find in your teacher the basic qualities you wish to attain and draw this energy into yourself.

These are the basic essentials for maintaining your mechanism so it can function and prevent crystallization.

It is amazing that many people will study with a man they would not sit next to in a restaurant. A teacher should be clean, healthy, and vital. It is through him that your psychic system will grow.

The gifted person, the individual endowed with creative forces, must have an understanding within of what his gift is for. If he feels a need to "help the world," or if he has any other large-scale visionary ideal, he is a fool. Any creative gift in you should bring you happiness. Complete happiness and contentment are the best environment in which to work and, eventually, from which to help others. For this reason, it is essential that the creatively gifted individual have the force of procreation working within him. You must bear your creative fruits on a healthy tree. As the fruits are picked, the tree must be pruned and nourished so it will bear again in another season.

At some point, you might encounter the miracle of manifestation. Manifestation is the visualization of the energy of a situation and it is subject to constant change. This is the meanest of all spiritual gifts. It is closer to sexual excitation than spiritual evolvment. Many people end their work at this level, reveling in the thrills and chills produced by some moronic spirit who is totally earthbound. If he were more, he would not allow himself to be used for such low purposes. This should be surrendered so you can go on to real achievement in growing. It must also be noted that those captivated by this kind of spook-ridden entertainment are on as low a level as the spirits they see and hear.

This is what commonly passes for "spirituality." Rather, it is a drug that stunts growth. There is no good reason for knowing that Aunt Minnie is playing a harp in the Beyond or whether or not Father is "happy up there." This attempt to hold on to relatives who have died succeeds only with people who were not "free" in life. They perpetuate their possessiveness by returning in spirit to those who have not yet departed.

Spiritual work has one purpose – evolverment. Growth means hard work. No parlor game or seance ever helped a person grow. They may give peace of mind to the old, if that is the limit of their capacity, but a strong person should brush aside such weaknesses.

Manifestation is evidence of spiritual forces at work. Watching a manifestation is entertainment – sheer indulgence and a wrong use of higher forces.

You are lucky if you can work for years without any sign of the miraculous. You are building a strong mechanism. You might envy those who see or hear "the spirits." Don't – these lesser gifts are to be cast aside so that greater forces can work for you.

Manifestation is an illusion created when a higher force hits a lower level. It is like a distant mirage seen while driving on a desert road. The illusion of water you see is actually the force of heat hitting sand or pavement. The finer forces work on us and as a by-product these manifestations occur. The process only impresses the novice. It must always be surrendered or growth is stopped. You work for the force to grow in strength so that it can break down the coarse, physical self, and re-create a higher being within. Like the manifestation of water in the desert which is in reality heat hitting sand, we must learn to accept spiritual manifestations as higher forces hitting the ground level of life.

It is imperative to be relaxed whenever manifestations occur during the process of growth. In themselves, the manifestations are meaningless. The apparent miracle we see is the effect of higher forces hitting the physical level of the earth. If we become caught up in the manifestation, we are taking it on a physical level alone. If we pay no attention to the manifestation and surrender it, the higher force will enter us and become food to nourish us. Rebirth is effected when

the spiritual being emerges as a stronger being than the physical man. This tensionless absorption of spirit can only occur when the mind is at rest. That is why control of mind is basic to Eastern thought.

People have a tendency to become very emotional in their spiritual exercises – to overdo, to work all day or for hours at a time. Work becomes similar to day-dreaming, an escape from reality. It is egotism to suppose you can do this very evolved work without perfecting your inner mechanism. It requires many years of work to learn to play a musical instrument and hours of daily practice to keep in shape. Yet in spiritual work some people feel they can attain a level of proficiency in a few weeks or months. Everything is supported by muscles which hold that which is attained.

The last step in spreading and deepening the force is the opening of the base of the spine so that the force moves from the chest to the navel and then into the spine. The feeling is that of heat or a mild electrical flow up the spine. Once the force moves below the chest area and into the navel and the area of the sex organs, it is simple as opening a door to have it flow up the spine.

Here too, the head must be used like a key to open the door. You surrender within the chest area and spread the force across the chest. The mind is the greatest danger – it must be continually surrendered to allow the force to spread. You must do the double work of opening within and using the mind to keep from narrowing the open area and stopping the process.

THIS is not a work of logic – it is a work of work.

The student will often find that the entire work process has taken place in the mind. You think it through and in reality you have experienced nothing. To work rightly you must maintain the point you have reached; you must constantly reach deeper or the process is voided. Work must go deeper and transcend tensions; anything else is imagination. You must fight continuously against the life mechanism which insists you have done enough. This is not ■ work of logic. It is a work of work. Doing and results count, not emotions and thoughts of work.

Each step should be given at least seven weeks' time to allow the process to strengthen needed muscles. The muscles that must learn to carry the force are in the same condition as those of a man who has been bed-ridden for a year and must retrain his legs to walk. The muscles have to be exercised and strengthened, and this work can only be performed for half-hour periods once or twice daily. Anyone who tries to exercise for hours on end instead of for the prescribed time will risk a violent eruption in his body and suffer greatly. The desired end can be achieved only by limited daily work until such time as the psychic muscle system becomes a healthy, completely functioning one. At this point, the process becomes complete and works continually. However, it never becomes automatic. It is always a conscious process.

As the mechanism becomes better developed, it opens of its own to new areas of work. The revelations produced are the result of a continual relaxing of frozen, unused psychic areas. The revelations of how to work come from inside, not from the intellect. It surfaces in the mind only after it has become a completed process. Therefore, once you are aware of this information in your head, you must realize it is a created and finished thing for which you are responsible. The responsibility for this information lies with the mind. Everyone has this mechanism at his disposal; anyone who does not use it is like a person dying of thirst by the side of a river.

Spiritual growth involves increased responsibility. Do not be like an artist who paints until his paintings so clutter his studio that he no longer has room to function. To create means being responsible for your creations – selling the paintings you produce, keeping your palette clean, and buying the supplies your work requires. Energy that does not move or change its level creates congestion. This will end creative flow.

Creation in the physical sense is birth. A human being is born through his mother. Birth is the gift of creation through another person. It is the highest level of creativity on the earth; it gives the newborn child the gifts of the earth and the limitations of a human being. Rebirth is an autonomous creation within. The spiritual rebirth of a person requires only

the contact of the spirit. Much like a physical birth, it is formed and borne within, and the bearer must suffer strain and stress. It is an immaculate conception, a true union of God and man with the end result a newly created being. The creations of the earth are mind plus emotions. The creations of the spirit are spirit. The mind and emotions must not interfere with the formation of this spiritual child of another world. A miracle is meaningless unless we are conscious of the good it brings and use it responsibly. The maintenance of growth is the test of creativity.

The first physical discomfort a student encounters usually occurs as tension or sharp pains in the upper chest or heart area. These tensions are caused by surrendering incorrectly or too quickly during an exercise. If the area you are trying to surrender is not properly relaxed and you work very hard, you will cause the muscles that carry the psychic force to tear. It is not unlike trying to lift a heavy object while you are out of condition. When you do heavy physical work during the winter, you learn not to lift when you are cold. Muscles must be "warmed up" by deeper relaxation to make them more elastic. The act of surrendering is the letting go of one dimension so that a higher dimension is open to us. To surrender halfway is to be between dimensions. This can cause many difficulties.

Spiritual work is done on a higher dimension. When the mind or emotions are in any way brought in, the experience is brought down to a much lower level. Very rarely do people let the energy rise high enough; everything needs time to build — a spiritual life, or a house.

To surrender is to surrender completely; not just that which you wish to surrender or think needs to be surrendered, but a total letting go. The force should enter you and go through you carrying you into the second dimension. Nothing of the first or physical dimension should remain. You should have no sense of your body, mind, or emotions except as an instrument which is in suspension. You are either on the earth or not on the earth; any halfway work will create problems. The best work is that which is done on the second dimension and left there. After an exercise, nothing should be brought back or held on to. As the process builds up within the student, the

mechanism that holds and controls the continual flow of force develops in a natural way. It shapes its own life, much like a child within the mother's womb. Conscious work during classes and disciplined exercises condition the materialization of a higher being within anyone who chooses this way.

Real and right sensations occur as you work spiritually. There is always pain as psychic muscles come to life. The whole psychic muscle system exists only on the second dimension. As it develops, it becomes strong, more solid (more obviously physical), and it begins to integrate into the physical self on the ordinary level of life. The ability to handle two dimensions simultaneously gives an objectivity to life. Your consciousness develops enormously and the responsibility for and use of these two dimensions becomes apparent.

The "abstract spiritual life" is only for those who do not care for responsibility. A responsible man should have a conscious spiritual life for which he is directly responsible. Although spiritual life begins in a nebulous area, there is no good reason for it to exist as a nebulous quantity. The formation of a child (or any other created product) is the result of a process of materialization. As earth level is reached, the created object becomes solid and tangible, a completed thing. You must be conscious of maintaining this kind of solid growth. All creative forms grow from the nebulous to the solid state as the creativity matures to fulfillment.

We are separated from our spiritual life by layers and layers of tension. Laziness and dreams do not make for involvement. Work, hard work, is the essential ingredient.

Every novice has the ego to try to work alone. Continual supervision is essential in the breaking down of the ego. The teacher has to be strong enough to act as the instrument to destroy the ego. The ego is replaced by spiritual muscles which can expand with life force. It takes inner nourishment to surrender.

A very important factor in the relationship of the student to the teacher is the understanding of the difference in dimension between the two. You should only study with someone you feel has gone beyond yourself. Upon first meeting, the teacher should implant this difference on the con-

sciousness of the student. After a short period, the ego of the student and the beginning of an unrest caused by the upheaval within create the possibility of an emotional attachment to the teacher. On the occasion of this first emotion change the student should remember his initial feelings about the teacher and reaffirm them. Growth during this first period of study is only possible by a continual act of faith.

The flow of force between student and teacher is a conscious exchange helping both to evolve. The flow is the highest creative force which the teacher can open to and share with the student. A great teacher is a great student and great students are great teachers. There is always this balance between them. If a gap appears, it is because one or the other is not working deeply enough. It is for the student then to remove all blocks and search himself in order to set the relationship back into harmony. A teacher should be the servant of the student; he should help him in overcoming obstacles in the flow of the relationship any time he is asked to do so by the student.

A GREAT teacher is a great student and great students are great teachers.

Once a person has worked with truly creative, nourishing, and conscious exercises – and with a teacher who is capable of directing him in these exercises – he will, after a period of six months to a year, undergo many changes. Nourishment brings about growth; it is essential to feel energy being absorbed into the muscles, making for a growing consciousness.

One of the effects of spiritual work is the development of the phenomenon called “the third eye.” This is the awakening of the psychic root system. Unfortunately, there has been such great emphasis on it that many people take it as the end of development. In itself it has no extraordinary value. This “third eye” is the true beginning of a higher process which when it develops is the beginning of another dimension. This “eye” appears on the person as a slight indentation one or two inches above and between the eyes. It sometimes appears as a crease line. Symbolically it

is in the shape of a stem.

If the work continues well, another symbol appears above the "third eye" as a bush in bloom. Once this second symbol appears, it is easy to understand that the "third eye" is only the root of the second symbol, the flowering of the psychic center.

There is no chance for anyone to achieve this through any type of trick or operation. It is attained only through working constructively to allow the psychic centers within to function. This is not unlike the progress of a child going through various stages of development. The stages appear consecutively as a healthy child grows day by day. The commitment within a student must be undertaken forever, as these unbelievable experiences are not available otherwise. Through surrender, someone forever opens within himself areas of intelligence and self-evolvment, which once opened, must continue to grow and live. If a person makes some progress and then stops, he will lose within a year all the benefits he ever had and the possibility of ever regaining them.

The force enters between the eyes of the student as he sits before his teacher. It works down through his chest, into his sex organs, then up the spinal column to the back of the middle of the head. This is the feeding of the psychic force into the cosmic triangle.

These exercises must be done with a teacher, as the continual checking and rechecking of right work is essential. If a lengthy period of time passes without the student being examined by his teacher, the result may be the development of irregular patterns of work. These bad patterns can cause pressures and be dangerous, painful, and even fatal to your work. Positive results come from working every day with great depth and for short periods of time. This produces a strong muscular system. Working for many hours may create a weakened system and the illusion of progress.

Once a correct work pattern becomes a true part of your existence, it reminds you to work. The intake of higher forces within you has the tendency to develop an appetite for work. When the appetite is not satisfied, the hunger awakens us to work.

Discipline and responsibility are essential for a student in his exercise as well as in his life. You do not work for thrills but for the building of an instrument that functions and can grow to hold the spiritual force. What we surrender builds soil to hold spiritual force, just as leaves falling off a tree enrich the soil around the tree.

It is necessary to have a job which requires discipline. "A man must earn his bread." These values may sound old-fashioned, but they have been taught from time immemorial for good reason. Physical work or earning a living is like crabgrass – it binds the soil.

Working with understanding is usually the only satisfaction possible to the student during his first years in spiritual work. At this point, the student does not yet have the capacity to enjoy discipline. His instincts lead him to pursue work patterns which keep him asleep. Almost without exception, people will choose to do that which keeps them dead. Work goes against the grain. However, work can be discipline, a basic property essential to your growth. It breaks down the thickness within and creates the soil for the inner seed to root. A situation that makes you uneasy and forces you to stay at the job which everything in yourself resists can be a source of strength; you will be freed of enormous karma if you consciously accept the discipline. Many young people in military schools or under strict religious training are made into better functioning people by this type of discipline.

A man who does not engage in disciplined work cannot develop. This natural law has nothing to do with morally good or bad behavior. The spiritual purpose of work is to break down your chemistry, to transform your thickness into a field ripe for creativity. Often you work until you come up against resistance. There you stop. Yet this is the very time you should work through your resistance. The seed in you lives and grows in that material which is broken down during the conscious work process. It is spiritual soil, which holds the continual refining energy as you evolve.

That which is destroyed in a person during conscious work brings new life. Creativity comes through death, as the death wish simultaneously becomes the wish to be reborn. You must be destroyed in the process of being reborn.

Spiritual exercises are valuable only under instruction; a guide is needed to insure that no harm befalls the student and that the greatest amount of growth results from his efforts. The ultimate value of spiritual work depends as much on how the results are used as on their achievement. The teacher guides the student. The miracle is of no value unless the student is conscious of it.

The destruction of the physical self during the exercise of surrender provides the necessary chemistry for the spiritual evolvment and growth. You evolve from your physical to your spiritual potential by overcoming the resistance that blocks you when surrendering yourself during the exercise. Crystallization, or the bonding that holds us to patterns, breaks down. Surrender washes out chemistry freed by crystal change. Having new chemistry, we have to perform differently.

Spiritual students often make basic mistakes about diet. Such mistakes may come from a student's reading about the dietary habits of Eastern teachers or of the historical religious figures who ate rarified food. This is unfortunate, because the attempt to work inwardly requires much energy. A violent change in diet can result in a chemical imbalance. Coupled with the imbalance brought about by spiritual exercises this can prove more than the system can bear. It is difficult to train a man to move heavy objects if he is deprived of essential, energy-giving foods. Those who aspire to a higher spiritual life often try to imitate the end results of evolvment – in its superficial aspects. Dressing, eating, and behaving like an ascetic does nothing to change the inner self.

To prepare yourself for battle, you must add to the physical self, not take away from it. A soldier is given food concentrates of high nutritional content to sustain him in war. A spiritual student about to delve into the unknown should fortify his physical body. The body is all you have to help you through your battle for evolvment. Every available aid – dietary, medicinal, and human – should be used. Only ignorance will advise bodily deprivation.

Any work, to succeed, must belong to its own age, while trailblazing a path into the future. Creativity is a flow of

higher consciousness bringing down to today that which is tomorrow. Always, there must be new depth and experience. It is the creative man who experiences and the fool who follows. Creating is doing. How can anyone create without experience?

To try to evolve through the experiences of someone else is balm only for the coward. Each of us is responsible for our own evolvment. The process of growing spiritually can be inspired by someone else, but the actual process must take place within yourself. To expect a teacher to do your growing for you is fruitless. Until you understand that you are responsible for your own consciousness, you are dead. To be creative, the student must allow the process of growth to take place within. This is the only purpose of surrendering. It is of no use to do spiritual work without understanding this. A person's inner blocks keep the work from finding its proper level. All men are not born to be realized saints but they can be realized to their greatest potential. Only by allowing the highest state of separation to take place can this be achieved.

THE EFFECT of deep work on you is to turn everything into work.

To separate completely means not to exist in the physical sense at all. This is a state of complete oneness with everything. I am everything when I am nothing. This is complete surrender. It allows your potential to emerge in full.

The expression of hate, negativity, or any unhappy thought, feeling, or state results when you reach a level of resistance and do not work through it. Expression of negative feeling builds or reinforces blocks; work overcomes them. Any tool that is effective cuts through the material it contacts. Any hesitation in cutting through negative material, any verbalizing or other indulgence in negative feelings, takes force from your work. Talk is energy without effect. It is the steam leak in a steam engine. To sweat or talk is to allow force to escape. To burn the resistance or negativity within is to harness the force. The effect of deep work on you is to turn everything into work. There is nothing which cannot be burned within a person to help him or her grow. Internalize every-

thing, externalize nothing.

Every person, every perception, every sensation – conscious or unconscious – should be used for fuel. All matter in the universe is matter in flow. It can change form and be used for energy.

HOW you use food is more important than what you eat.

So, how you use food is more important than what you eat. A man who eats the best food can turn it to poison as it works through his system. On the other hand, a man can eat “poison” and turn it to food. It is not so much the quality of the food that is important as the capacity of the body chemistry to turn the food to good. Spiritual exercises build a strong chemistry capable of transforming all things into energy for work.

The psychic muscle system remains latent as a result of almost complete non-use. Only when you learn to separate yourself, to stop your physical self from operating, will you discover your spiritual self. Most Eastern religions practice forms of meditation for the purpose of quieting the mind and emotions so you may gain insight into the spiritual aspects of your nature. It is necessary to learn how to activate this spiritual or psychic self, not just to view it on occasion.

The exercises described allow for such a separation. Only when the separation of the physical and spiritual self is a reality can the psychic muscle system be used. To do this requires discipline. For this reason, self-discipline must be increased in every phase of ordinary life till it becomes a tool reached for at will.

It is impossible to preserve a self-image and reach any depth in spiritual work. The grinding down of the ego allows the higher spiritual force to control those areas of personality that protect the self image. The purpose is to break down the ego crystallization and allow the flow of life to move freely. To stop working because you find it too painful to see your own nothingness, which is no more nor less than the way the whole world sees you, shows the instinct of a fool. It is unfortunate when you live in the illusion that people see you other than the way you are.

This hiding from oneself is the most ridiculous of all

human situations. The truth is that people usually know us better than we know ourselves yet are unconcerned with our carefully projected image illusions. In the social world there exists a tacit understanding that each of us is entitled to our illusion. Everyone should see themselves for one day as others see them. We tell the story of our entire lives over and over again to all who care to listen. It is only when you understand that you are responsible only to and for yourself that you can grow. If you feel guilt for what you are, you block growth.

IT IS impossible to preserve a self-image and reach any depth in spiritual work.

Often, even after a change has been effected, you continue to pay an emotional ransom for something which is no longer a functioning reality within. Time alone changes many things in your chemistry. However, if you have no awareness of change you cannot benefit from ordinary maturing. To continue the practice of old habit patterns after the body chemistry has changed causes violent reactions. Your needs change. In spiritual work the awareness of change helps you to mature with the least cost to your physical and psychic self.

Ordinarily, your life is a pattern of self-justification. Feelings you cannot rationalize away you seek to deal with by blocking. To take the opposite approach, to open up instead of blocking is to work toward fulfillment. This predicates happiness and harmony in life.

The only way to find these almost idealized emotions is by making others happy. For the student, this means he must assume the attitude of being wrong when anyone near or dear to him is upset or unhappy. It is easy to make an angel in heaven happy. They already have everything. To make someone happy on earth entails a lot of hard work.

In any situation, if we assume full responsibility for the negativity, we will become aware of our true behavior toward others. Even though many attacks upon us will not be totally justified, the revelations of what we fail to do for those we love more than justifies the effort. It is only

through extraordinary effort that an extraordinary life is possible. Dedication must be of a fanatical nature in order to compensate for the depth of inner resistance. We must swim against the stream of the instincts which seek to drive us into the ocean of passivity, into acceptance of the status quo. Working toward evolverment is working for the possibility of what we can be. You do not accept what is. Only by the continual surrender of the now can you begin to see the future. Within, you must visualize this and keep the picture alive.

Man is God. The thing that separates the two is what we work to surrender: the physical aspect. Nothing less than total evolverment can be the aim, or the fight is lost. The battle is too difficult to allow for less. The inner goal must be complete happiness. The daily work of overcoming should become joyful and understandable. It is not possible to drag through your days and reach this lofty goal. Only by constant increase in depth and intensity can the inner strength grow. As the ability to work grows, so does the inner capacity. All that has been achieved within the first five years should be doubled within the following six months. After ten years, the student should have the ability to do in fifteen minutes that which previously took five years. Once we learn how to do, we move faster.

Each succeeding day the surrender must be deeper. This is essential so the inflow of spiritual force and energy can penetrate each newly surrendered area within. When drilling a well, it is the depth of drilling for which you pay. So, too, in spiritual work, it is only when you are either ignorant or afraid that you work on the surface alone. The whole creative flow comes from working deeper and deeper within. Space flight has no greater travel potential for man than exploration within. Our travel into the unknown of space is nothing if it is not accompanied by pathfinding movement into the greater unknown inside ourselves.

We have conquered continents. We have searched out, charted, and investigated new worlds. Our attitude has always been pompous and prideful as we broke through old barriers into new domains. It is strange that the most significant exploration, that of the uncharted inner world, remains the least understood. It is always the most obvious that requires

the greatest attention and receives the least. To find the key which we are searching for in space we have only to seek within ourselves. But that requires real courage.

In this work, you always return to yourself to find answers. You contain everything in yourself and therefore hold the answers to all problems and questions. The very fact that mankind has existed through time past and still remains in the present is proof of this. Each day and each age has been a drastic threat to his mortality. We have been on the defensive constantly, preparing for attack and demise. When the earth's human population was small, a threatened group could move over the face of the earth to escape harm. Now, with a great world population, we move out into space. The time of our greatest threat leads us to move externally but never to seek within. It is too far from our ego-preserving instincts to see this possibility which lies closest to us.

We will work until we encounter resistance. There are many reasons for this resistance but none can have any import for anyone who wishes to continue their growth. When commencing a life's work, either nothing exists or everything exists to block you. You must be able to look toward a goal and see nothing between it and you. Any obstacles between you and the objective must be viewed as unreal. Treating these obstacles as symbols rather than realities leads you to objectivity.

The understanding that nothing exists in a real sense between you and your goal except work is the prerequisite for achieving the nearly unattainable – enlightenment. Everything and everyone becomes a test to overcome. Objectivity is only possible in an emotionless and detached context. By conceiving of the battle as a symbol rather than as real, you become detached and therefore exhaust less of yourself in the combat.

The moral values of good and bad are pertinent only as they apply to the flow of growth within. That which stops the flow of growth in you is "bad"; that which encourages the flow is "good." It is the only possible attitude. All the moral-ethical-religious structures, commandments, and codes in the world have not resulted in the highest possible form of consciousness. Rules are ordained for the purpose of controlling. At all times it is necessary to live within the con-

ditions existing in your culture. You can grow with all the responsibilities of ordinary life. Special conditions are required for the sick, not the healthy. It is to adjust to society and transcend what we find that allows us to become strong. Change comes through encompassing and absorbing, not analyzing.

As your growth progresses within and your spiritual or higher self evolves, an awareness of the resistance within yourself and around you should commence. The psychic struggle is symbolized in the parent-child, husband-wife, friend-friend relationships. All who are close to you will work unconsciously against your psychic progress in every conceivable way. This is not a negative attitude but a natural instinct in us to keep others on the same level as ourselves. To grow, you must also raise those you are attached to. It means getting very, very strong.

The people around you are the test of your progress. In a sense, they act as your catalyst when you have reached a stage in the work where progress has solidified into real work patterns. When something within is in a process of formation, about to become a tangible reality, an outside test will occur. This takes the energy away before it becomes part of our consciousness. After attracting a gift you must consciously hold on to it. Generally, this test will be in the form of an emotionally challenging situation which, when it erupts, will either destroy the inner product or provide new energy to speed its completion.

Such patterns will occur throughout the growth period. To search for special conditions that protect the inner "child" being formed will only weaken growth. Good steel heated to greatest intensity is immersed in cool water to set the molecular structure of the metal and temper it. It is a violent treatment, but the end result is stronger than untreated steel.

In all work of this kind, you inevitably attract that which seeks to destroy your efforts. This is a psychic law similar to a physical law of nature and is a natural test of spiritual work. To feel sorry for yourself when you come close to success and always fail is our weakness on any level. The test always precedes and follows enlightenment. This is nature's way of protecting against weak, degenerate offspring.

Many times during the intermediate stages of growth the student will suffer illness or lack of energy. This is a reaction of weakness, reflecting fear of the process of growth. It is always a good idea when you feel physical discomfort to have a physical examination. It is also a good idea to sit down and be deeply honest with yourself as to what you fear.

There are many ways of destroying the inner life and only one way to help it. Continual hard work and surrendering without analyzing is what is necessary. Go on from exercise to exercise and allow the process to build its own life energy.

A child being borne within a mother with severe physical defects will usually be aborted. This weeding out of the less able is part of the process of natural selection. The spiritual child is rarely able to survive the early stages of development within the womb of man. The extreme sensitivity of this soul child makes it prone to injury. For this reason spiritual miscarriages are much more prevalent than physical ones.

The unborn spiritual child has many of the same needs as the physical child. It requires eight to ten hours of sleep each night. During the period of inner work when the spiritual baby is being formed the stresses and strains are enormous. As is the case with a physical baby, energy for growth is taken from the parent. The major difference is in nourishing the infant. The spiritual child can only be consciously nourished during the exercises, which bring a total life flow. When the parent-man surrenders his physical self the spiritual infant breathes. If the rebirth process is begun and the student stops working, the child is destroyed.

Just as in the incubation of a physical child, the environment of a parent-to-be in a spiritual sense is of the utmost importance. There is little joy in bearing a child alone. For this reason the group, temple, ashram, or monastery that nurtures the spiritual student should be a place of joy where love and attention are given him during the period of rebirth. All the anxiety and fear that exist within the mother bearing her first child are the instincts of the student bearing the spiritual child. To be alone during this process is frightening and can be fatal to the child and even the parent. For this reason a teacher is important.

In some extraordinary cases psychically gifted people do go through the rebirth period alone, but the torment is enormous. A teacher can make this transition period ■ great, joyous experience.

Religion should foster rebirth, not assuage men for their sins. There are no judgments to be made except those that mark the growth of the spirit. If a teacher cannot bring the seed of rebirth to the student, his is a sterile teaching. Spirit must be transferable to grow in the student. Sterile spirit is intellect. Intellect with spirit is creativity. Creativity is the flow of energy that can give life.

Drugs can do nothing for a student seeking spiritual growth. It is never of any benefit to use artificial means to relax or force the psychic system to open. Drugs have a purpose only under certain rare conditions; even then, natural means are usually better. Many people open to their spiritual nature during a drug experience. This is like coming to a promised land. Why risk losing it by burning out the mechanism using drugs again? The extended use of drugs has a weakening effect on the psychic system. To force the muscles open artificially weakens them and they become progressively less able to carry the force. In time the whole system becomes dependent on the artificial agent. The result can be a chronic muscular breakdown and the total muscle mechanism can be badly damaged.

The use of artificial means in a fully developed physical system has bad results. The psychic muscular system, which is weak in function to start with, has no chance of resisting external influences. This is why drugs produce such spectacular effects and gather enthusiastic supporters. They offer an indication of the great psychic riches within a man. But why dynamite a goldmine that lies just below the surface? The slow, thorough work of a responsible and disciplined individual will produce rich rewards his whole life through. Tearing into the psychic tissue may produce ■ few golden nuggets, but this is only fool's gold.

Building and working for long-range results is not only the best way but the only way for you to achieve realization. It is to a full and happy life that you should aspire, not to thrills.

Spiritual work is based on the ability to consciously

surrender continually deeper so that the psychic system can emerge and separate from the physical self. Continual effort is essential, as the process never becomes automatic. After many years of work, recurring patterns appear. When you work each day you become more and more aware of your tensions, and thus more able to relax. Your psychic system surfaces faster, and eventually can function on a twenty-four-hour basis. As it lives more, the psychic self demands more. The student will find that he turns to it normally and naturally. Changing behavior patterns will reveal this.

In the advanced student, tensions are broken down as the psychic system begins to transmit messages to the brain. As a living system it develops needs. If these needs are not satisfied it reminds the student he must use his exercise to relax. The more energy entering you, the more you can afford to open and have and evolve. It is a new function within the student, and the student must have the understanding that his inner work must be used more and more in his ordinary life.

This training does not refer solely to the meditation or work periods; it must be brought to bear on all aspects of life. If you can sit for the specified periods of time in exercise, relatively free of mind and emotions, then you are capable of using this ability to separate mind and emotions in the course of your ordinary day.

Any situation that builds tension shuts off a person's spiritual life. Tension keeps man on a physical dimension. During those periods when you cannot separate yourself from your tensions you are totally earthbound. This unfortunately causes you to attract from this lower level and increases your inability to rise spiritually. Continual approach to spiritual work with unresolved tensions will result in a low level of psychic function. The exercise of surrender is essential at all times before actual work can commence. Many people try to work without properly letting go of emotional tensions and mental activity. If there is no surrender, there can be no separation between the physical and the psychic selves, and no preparation for receiving the spiritual force. In no occupation can a nervous, preoccupied man do a good job. A medical doctor learns to control his mind and emotions while operating. Every highly trained man must do the same. Yet, in



In India, c. 1967. Photo courtesy of David Rudolph.

spiritual work, people believe they can bring a mind full of garbage to the job and achieve good results. Discipline is essential to work.

Before a state of spirituality can be achieved, a student must reach maturity. Maturity means discipline and control and an understanding of your direction. Doing the exercise must not become a mechanical, dull process. There must be a continual conscious effort and this requires direction.

Why do this work? It is no parlor game. It requires years of diligent effort for real results. Some small effects become apparent immediately, but people do not remember them for long. It is necessary to go deeply within yourself, to question your understanding and the seriousness of your need. It is crucial to understand this emotional need in order to be able to come back to it, particularly in periods of stress.

Lack of consciousness – forgetting the emotional need to grow – is the most common reason for not working deeper. We have a difficult time recalling what and who our friends are.

In all countries great numbers of people interested in spiritual or mystical work are unfit. They are irresponsible, seeking ways out – not ways in. These people do not want to accept discipline or responsibility in their lives. They make the most trouble and produce the least results. They attend the lectures and buy the books and are fleeced by the professional spiritual huckster. They continually re-infect each other with their visions and experiences. The basic requirements of holding down a job, sleeping, and eating properly are beyond their capacity. They sneer at simple good manners. They live off each other emotionally and physically. They absorb each other's negativity and depressions. They eat out the soul in those who might under other circumstances have some capacity for real growth.

Wrong spirituality generates death and you should be able to see this if you look at the result within the group. You should try to analyze the people in the group. You should see whether or not ordinary life values have a place there before you look for the extraordinary. Are those within the group free – emotionally, physically, and financially? If there is an

immediate appeal for money or contributions, how is it used? Are the members of long duration happy? Have they grown since joining? Is there harmony among those present? Why move into a family unless it offers you more than you already have? The meek are destroyed. To go blindly into anything is to throw away your potential. Unless a teacher and a group have evolved far beyond the level of the student they cannot inspire him to work. Always see if any teachers have come up from within the group. Does the group produce people who can give life and creative energy?

In land reclamation there are a multitude of ways to restore the soil: irrigation systems, chemical additives, soil desalination, contour plowing. These methods often bring land to a level of production far above that of the original. Most human adults are like badly used soil. Many of their natural resources have been sorely depleted and their chemistry brought out of balance.

Discipline is like crop rotation. When you stop misusing your own resources and readjust your living patterns, a better, more fertile balance is reached. When you begin working, eating, and sleeping regularly, the natural rhythms of your body function are restored. They begin to slough off this negative chemistry.

A student who wishes to grow spiritually must work at a job for six to twelve hours daily. The harmony of the body must be put in order on the most basic levels. The person who cannot work, eat, sleep, or bathe with regularity cannot achieve the discipline necessary for spiritual work.

It may be important, before attempting to pursue the spiritual life, to have a complete and thorough medical and dental checkup. To attempt to purify yourself inwardly and overcome all psychic problems is difficult work. To be fighting off physical illness at the same time is foolish. The physical body must never be neglected, as it is the protector of the spiritual. To neglect the body is ignorance. A man being poisoned by rotting teeth or an ulcer is using enormous energy to counteract these effects.

Many feelings of illness during the first few years of work are simply resistance to working. Pains in the chest area particularly are due to resistance, which does not allow the

surrender to be sufficiently deep for the force to flow into the psychic system. They may also signal a release of deep tensions. Surrender relaxes the muscle systems for the force to flow. Often you forget to continue your surrender and try to push the force, causing pain. Unless the separation of the physical and psychic selves is complete there will be pain doing spiritual work. This is caused by the spiritual force not having enough area in which to flow during the exercise.

The student should understand that it may be necessary to work for a whole hour to achieve a deep surrender that lasts only two minutes. Depth is the most important element for growth. Once you have achieved depth it is easy to broaden the area of surrender by relaxing at that point. With relaxation, the force will move outward. It is only tension and holding on with the mind that limit the scope of a deep experience. Our lack of imagination continually stops us. To achieve a truly deep experience, you must go beyond the imagination. Relax and allow the energy to enter deeply within, visualizing to be sure it spreads. It requires time to learn how to do this. When you finally reach some level of success in spiritual work and find a result, it is not the time to stop. Why limit your work? One miracle usually follows another and results inspire new impetus. Much is lost by the inability of students to understand this principle. Strike while the iron is hot and keep striking.

The psychic muscle system which carries the creative flow separates only as the physical self becomes disconnected. This does not occur only during an exercise. It is worked on and perfected during an exercise but must be carried through in ordinary life. Very little attention is required to fulfill responsibility in ordinary life, but it is advisable to make this separation in everyday situations in order to develop the power to use it in unusual situations. Learning to balance something on your head requires full attention. At first, you are afraid even to talk. After a while, the balance is internalized deep within and you can walk and talk while balancing. So too for the exercises.

Surrendering should be accomplished by letting go of all violent feelings or anything which keeps you closed. That which causes emotion of any kind is death, for it closes

you. Surrender does not mean to stop feeling but to understand in order not to become emotionally involved. The great calm and tranquility of an Indian saint is not indifference but understanding. He has learned to detach. One can acquire this detachment only if one has learned the art of surrender.

Never work on a situation unless you are above it. If you work on the same level as the situation, you put energy into it; if you work above it, you change the pattern and take energy out. To let go of all emotions, right or wrong, shows you that they do not really exist. The nervous and emotional systems keep one from realization and spiritual growth; they keep the higher psychic nerves and muscle systems from working.

THE GREAT calm and tranquility of a saint is not indifference, but understanding.

Man has learned to educate the mind by letting go; he must learn to advance spiritually the same way. There is no limit to the capacity to grow. Our only limitations are those we put upon ourselves. If you look outside yourself, you see limitation; if you look within, you will see the endlessness of your potential.

The reward for a long period of productive inner work is the acceleration of work. The student who starts early in life develops the mechanism.

Some students search for truth, find it, and then discard it because they are unable to accept enlightenment. This is a classic error. The seeker for truth must understand that what he seeks belongs to the realm of the extraordinary. It is imperative to develop a hypersensitive mechanism that can function even under extreme conditions. To be emotional, to allow imagination or doubt to enter, is to destroy good work before it has been completed. Patience and then more patience is what is needed. The ability to comprehend the growth patterns of inner work takes many years of close study.

When a person's work approaches a critical point, his emotions begin to plague him. The revolt within is the struggle of the emotional and psychic forces to maintain their balance. The surrender during this stressful period begins to

expose a person's wrong life patterns. As they become exposed they are threatened with complete extinction. The threatened destruction results from an explosion of higher consciousness, what we call enlightenment, which reveals the true nature of the experience. This explosion is the only method that can effect a change. Because people's mechanisms are fairly insensitive, only through explosive revelation can they be shaken into awareness. After many dramatic explosions we begin to understand and relax, secure that what changes is good and will not be unbearable.

The more sensitive and highly developed person, who has worked for long periods of time on his inner development, yields again and again to inner and outer pressures. He allows the breaking up of his chemistry to effect the change within by identifying with the strong feelings experienced during the change. If you are on a boat moving down a river, changes on the shore are identifiable but in no way influential on the craft.

A person's chemistry during intense work periods becomes highly unbalanced. Your system is producing energy at a rate never before required. There is an essential balance between chemistry and enlightenment. Inner conditions, not outer ones, produce the reactive agents which explode into revelations or insight. During these periods, great effort should be made to control emotionality. When we "explode" emotionally, we let off enormous amounts of energy; such an explosion can destroy the process taking place within us. In a scientific experiment, after the reactive agents are placed in the proper container, it is essential to maintain a constant temperature for a given time period.

During the exercise of surrender, the appropriate agents for the experiment are assembled. The result of the experiment is a revelation about yourself. Emotional control is comparable to the control of temperature in a chemical reaction. It is by not giving vent to the emotions that the inner heat is built up. It is discipline in work that determines results. You must have a great enough desire to achieve to make you eat your anger and consume your need to be right.

Your ability to surrender during an emotional situation is the barometer of your ability to evolve. The need to be

always right will destroy you. The anger produced in an emotional situation can create one of the most useful chemicals for inner growth. Emotion suppressed by anyone not working toward evolverment sours and destroys that person. In a person working for evolverment, it increases inner temperature and puts into process many agents essential for development.

Expressing negativity shows an inability to control emotions. This is immaturity. It is a phenomenon of nature that the immature man is stopped from growing beyond the point where his emotions have burst forth, breaking down his inner chemistry and destroying his growth. This spiritual abortion keeps a weak man from growth.

The need for self-sacrifice in this work is great. There are endless reasons not to practice the daily exercise and spiritual work. Family and personal crises continually arise. It is the test of you and the depth of your inner ambition whether or not you work through these periods. The endless vacations you take, particularly the inner ones, prolong or destroy the realizing of your potential. You must decide if the work is a game or a pursuit. To work and not achieve is not only of no benefit, it is dangerous.

It never occurs to a student that he continually misrepresents what he is being taught. By his immature attitudes and misinformation, he is destroying others. He talks at great length about deep subjects he has not the least comprehension of. In this manner, the novice, by his bragging, reassures himself, but simultaneously presents obstacles to others. People often judge their growth by those they know are involved with different teachings.

A man who has not had a true enlightenment has no right to help others in their spiritual work. His opinions are of no value. If he has any respect for growth he should discuss the potential ability of another only with his teacher. He should allow the teacher to make the appraisal. It is not for the student to teach.

Within the group at an established school there must be no exchange of spiritual experiences or gossip. An extraordinary thing about inner growth is the individuality of each person's growth pattern. Taking another person's experience is like trying to wear someone else's eyeglasses. Each pattern

is a special prescription for a particular person. Discussion may lead to competition and comparison, and these can only distort your ability to pursue your own growth. If a student feels he is not experiencing as fully as another group member, there is a possibility that his imagination will pick up someone else's experience and project it into his own work. There is much unconscious cheating in spiritual classes. The less dramatic student assumes spiritual roles modeled after the realities or fantasies of others.

Some individuals are born with enormous psychic gifts. They see, feel, and hear things on a spiritual dimension. Unfortunately, they are often on the lowest rungs of this spiritually dimensioned ladder. They are hypnotized by the dramatic effects they behold and seldom shake free to go further. It is far better to be less gifted but to evolve steadily according to your own nature. It takes many years to shed the life put on us by society. It is sad that there is little memory in us of what and where we were before we started our inner work.

To accept spiritual help from someone who in life did not have the evolverment necessary to teach reflects great lack of insight. There are some innocent people who use as their spiritual guides gypsies, or other equally "exotic" persons — who in their own time of life may have had limited capacity for spiritual development. This parlor-game "spiritualism" is a balm only to those too weak to fight for growth. One of the greatest mysteries in life is ignorance. It is not for peace and quiet that you work. It is both difficult and painful to work continually only to learn that you are less of a human being than you would like to believe. It must be understood that only many years of ego-destroying work can make enough room in you for higher forces to grow and "good things" to surface.

IT'S not for peace and quiet that you do spiritual work.

It is amazing that a person working inwardly and growing often has a complete lack of gratitude for the revelation of what he is not. All inner work is for this purpose. It is not possible to evolve without experiencing many years of finding out the worst within yourself. Such knowledge to a superficial person is intolerable. In an evolving individual there

must be gratitude for this insight. Without gratitude for this ego-breakdown you can become bad-tempered, even violent.

Many people wish to see themselves as pink angels with blue wings, walking among the unfortunate, spreading light and love. It is a revelation to find that you are one of the unfortunates. Great effort is needed to produce this insight, making it possible to change your pattern and begin to feel the gratitude within. It is only when you are grateful for seeing what you are that you can change. This revelation during the surrender is what shocks you into acceptance of your true situation.

Within a working group there must be a deep feeling of individuality. You work, and you can only work, for yourself. When you feel you are working for someone else you are either immature or foolish. Nothing you can do for anyone is of value unless it helps you. If it is otherwise, the act of help is without creativity. Without creativity there can be no life force. No help can be given in a sterile fashion. Ideas without the life force are dead. For this reason reading is not a creative act unless there is great consciousness within the reader and he is in an open state of surrender. The new material must be absorbed in a creative effort in order for it to live within.

Work brings energy. It is the constant problem of the student to maintain a separation between the physical and spiritual selves while opening the spiritual self to the higher force. This is simply an exercise of work. When the two selves have come together it is necessary to make an effort to separate them. The success of all work, whether inner or outer, has to do with conscious effort. The ability to work for longer time periods increases once there is an understanding of working deeply.

The continued surrender, if correctly executed, relaxes the muscles of the psychic system. The bringing of force to the newly used muscles strengthens them. Each time you work and go deeper in your exercise the whole muscle system is used and strengthened. Your ability to work alone determines your evolverment.

The devil is that which alienates you from the conscious effort to grow spiritually. Any and all activities which free you emotionally and physically are in themselves good.

It is against the ordinary nature of a human being to really wish to be free. Therefore, we must make a conscious effort to see all situations in terms of the potential good they possess for our inner growth. Good is that which frees us. Bad is that which stops our internal progress. It takes many years until we realize that most of what we are trained to consider good is bad.

People have an instinct to perpetuate themselves as they are. It is a wise man who can reverse his view of a situation and see it objectively. In an emotional situation, if you cannot be objective, it helps to look at the problem from the other person's point of view. You must assume responsibility for the negativity of the situation, accept the blame, and build the picture in your mind exactly as the other person must see it. Imagine yourself as the other person. You have to find a way of getting outside a situation in order to see yourself within it and profit from the view. It is always difficult, but in your search for enlightenment you must be able to see situations from as many vantage points as possible.

Seeing life situations symbolically is an excellent approach to objectivity. The people, places, and properties of a drama give many clues to the developing pattern of the situation. Consciousness of the pattern allows you to free yourself from it and rise above it.

Work patterns which become habitual often lull the student into a state of sleep. A comfortable balance is reached after great effort has been expended. This must be surrendered. In advanced spiritual work a student may achieve a certain level of development after long, tedious, and painful work. Upon the realization of the achievement, work stops. But spiritual work is like no other. It is endless. A channel swimmer reaches the beach and his work is finished, but a man pursuing enlightenment must, after reaching the object, immediately surrender it. There must never be a sense of self-satisfaction about completing work. All work belongs to a chain of greater and greater work. The man who rests between great efforts only succeeds in hardening his work pattern, making it more difficult to break through to the next beginning.

It is possible to judge a man's creativity by the amount of time needed before he commences his next ef-

fort. Lesser men take time to enjoy their completed efforts. A reservoir of creativity is one mark of the conscious person. Unused creative power has a tendency to dissipate itself. Because it is a vital force it recharges itself during proper usage and gives its own satisfaction when being worked. A man who is in the business of creating and finds the going tough is either a novice in the trade or is using his talents incorrectly. The purpose of creativity is to bring its bearer to his highest potential; it is of little consequence if its products do good for others.

Pure creativity does not require recognition. Only man's ego requires this personality display. Once the creative effort is done it should be left alone. To come to a finished effort a second time is impossible. It has passed the point of vital creation, and recreation is needed to produce a similar effort. Creativity lives only at the moment of its birth, and if the student tries to prolong the moment he destroys the experience. Creativity in the state of surrender lives in the flow of its movement. Creativity must be a moving force to live.

Truth has no meaning for you until you reach within yourself the level of creativity in which truth exists. That is why it is essential to work and surrender and reach these truths through your own growth. This becomes a unique and vital experience. The full nourishment of the truth will charge you with the energy to continue your growth. Trying to read about an experience in advance to prepare yourself for it only bleeds the experience of the unique chemistry necessary to make it possible.

A man who returns time and again to a past creative effort is a man afraid to go ahead. He has lost forever the joy of birth and purity. Eventually, he destroys his own product. This is the effect most parents have on children. To inflict a grown man's mind on the purity of a child is to give it shape without understanding. All a parent can do is feel gratitude for the miracle of creativity. The parent's responsibility to this creation is only to allow it to find its own channel of growth. A child left alone or allowed to be with other children is usually a happy child. No other animal spends more time and energy on its offspring than man does. Most animals allow their offspring the freedom to evolve naturally.

Only man hides from his heritage of race, religion, and color. Until we accept what is, we will never be able to grow. We have to first reach within ourselves a true understanding of ourselves and our heritage as human beings. To reject religion, race, color, and country keeps a man from seeing his true condition. You cannot be free of any of these responsibilities until you accept them. They will only serve to plague you all your life. Nothing leaves you until you are free; then everything falls from you. When you can make choices as a free man you will feel no emotion about them and will therefore choose for valid reasons, effecting good as a result. Work of all kinds should be fulfillment of creativity and not sublimation.

YOU cannot escape anything if you are really working.

Many people enter spiritual work to escape responsibilities. You cannot escape anything if you are really working. If the flow of creative energy is strong it will grow despite blocks it meets. The product of an obstructed creative flow is a monster. Something without a full mechanism for balance is born. Similarly, a sick man can only produce a distorted child. It is the distorted product that most people see. It is equally distorted for the man who produces it. This is a development without control and joy. Creativity should produce happiness and joy; anything less indicates wrong work or the presence of blocks.

Creativity without happiness breeds strange creatures. Man is the only creature that reproduces through choice and selection. Other animals mate by the dictates of nature, in season, and produce natural offspring. A man born from an uncreative mating process, out of harmony with nature, must be a victim of psychic disorders. For other animals, seasonal mating puts the creative force into direct harmony with nature. In man, the original lack of harmony must be overcome in the attempt to grow spiritually. Instinct tries to keep us from overcoming the disharmonious birth act with all its growth limitations. The real need is to bring harmony and understanding to the areas of the psychic root system. These include relationships with parents and siblings and

loyalties to race, religion, and country. An uprooted person has no productive position in life. He must be accepted, and he himself must accept that which he comes from before he can grow further. A completely free psyche is necessary to go into a new dimension of growth.

To free yourself from all these basic roots by accepting them is to be realized. It is complete harmony. As such, it brings happiness to all it touches. A man without close responsibilities never can regain his root system. He is dependent on those to whom he transfers his root responsibilities and from whom he can withdraw them at will (because the ties are tentative instead of natural and profound). To enjoy full psychic freedom means to be responsible for yourself and those naturally aligned with you. No man is free who is fulfilled by another.

The whole purpose in life for a student is this pursuit of the psychic root system. Functioning harmoniously with this system, you have the capacity to evolve to the full realization of your potential. It is the most difficult of all searchings for we are afraid to stand alone and be free. For countless centuries man has been a dependent animal. It is not necessary to separate us from our society but for us to function independently.

Incidents of mob violence are evidence of man's insensitivity. People lack deep inner refinement and cannot function independently. We cannot reach any depth until we have assumed the full functioning of our psychic root system. To be free of group reaction and dependency on the teacher, to become detached so that we can have our own individual connections with God, is the purpose of working with a group. Unconsciously, we contribute our maximum energy to the group. Because of our tensions, we are limited in the amount of energy we can extract from the group. However, when the need is strong enough and we are deeply open, we can draw vast amounts of energy from the group. This giving and taking of energy constitutes a creative relationship which operates at all levels of consciousness.

There are many phenomena apparent during all stages of your psychic development. These miracles are manifestations of higher forces becoming visible when a new

level of work is achieved. It is as if each level were guarded by a dragon who takes certain precautions to protect the treasures of that level. Each time you reach a condition of enlightenment you must overcome some test which hinges on an inner emotional state. As the end of a period of work approaches, and as the work is about to crystallize into a new understanding, an additional obstacle always becomes apparent to block or delay the end result. This obstacle causes a great last surge of energy to explode the work into an enlightenment.

THERE is only one thing more important than finding a great teacher and that is leaving him.

The advanced student seeking ways to increase his work should understand that great portions of time are wasted if he is not conscious of the direction of his life energy. In exceptional cases a person's mechanism is so fine that when he begins this inner work there is an immediate grafting of the psychic mechanism onto his own physical system. In these cases higher development will occur without the aid of a teacher. The natural psychic must be aware of his gifts and protect himself from those who would hurt his mechanism by working upon it.

There is only one thing more important than finding a great teacher and that is leaving him. There is a great tendency among teachers to set too long on their student eggs. These teachers like to teach and overteach instead of helping the student in developing the creative process within himself. Many times a teacher is excellent but limited in his understanding of psychic development. Too often it happens that a man who has studied for some years decides to teach. Even if his motives are none but the highest, he must not feel that high motives alone qualify him for his position. The high ideals within us are sometimes death to another man.

A set mind is dangerous, even if it is set in a fairly intelligent way. No man who is not flexible should teach. A teacher's inability to teach objectively is very destructive to any student who moves outside of the pattern the teacher feels is right. It is not the job of a teacher to break the will of a stu-

dent. It is not the job of any man to destroy that which he cannot replace with a greater development. A teacher who is in personal conflict with a student should release the student for both their sakes. Teaching should be a harmony of learning between teacher and student. Any teacher who is not learning is not doing a creative job and is not teaching. Creative teaching is continual growth for the man who teaches and for all the products of his teaching.

The development of a fully open mind is essential if you wish to pursue the endless growth possible for a human being. This is total surrender of the mind on a physical plane. It does not mean that the mind stops functioning. You simply rechannel the energy of the mind until the higher mind develops. It is impossible to build a dam unless the water is diverted. This does not mean the water is destroyed. It is carried away from its natural channel until such time as the dam is completed. At this time the capacity has increased many times and the water (energy) can be drawn at will. Your ability to use your higher forces at will is a test of your development.

The mind should be a clean instrument, not twisted with emotion and corroded with bad habits. You should not give surgical instruments to a child as toys. Man misuses his mind as a child does a fine precision instrument. One of the purposes of meditation is to quiet the mind and relieve it of undue pressures. This occurs during the separation stage of the exercise. The mind and emotions must be quiet in order for the separation to occur.

The exercises should work themselves into your everyday life. There are countless opportunities in an activity-filled day to carry the discipline of the exercises into difficult areas of living. If you are capable of separating the spiritual from the physical, you can certainly separate the physical from the emotional.

The separation of the emotions from your everyday activities is similar to the exercise of spiritual separation. It requires a conscious desire on your part to quiet that part of yourself which judges things as right and wrong. You must surrender all thought about what you feel or believe. You must begin to see that this "thinking" only keeps your mind active and consumes your energy. Also, your ideas, the sub-

jects of your thoughts, are wrong ones, as they have made you what you are now. To hold on to and fight for your ideas, thoughts, emotions, is to hold on to their life inside you, which will not allow you to change. Your values are those principles you inflict on others unconsciously. A conscious man knows that everything is in a continual state of flux and so there is no point to holding on to anything. You must be at one with the flow.

The point of inner work is to bring the ordinary consciousness of surrender to the mind in everyday life and in all activities. A man who surrenders within his spiritual self but does not surrender within his physical self is only going through the sensation of surrender. Surrender is the total letting go of everything in a human being on all levels of his existence.

The separation of the spiritual self without the surrender of the physical self limits the level of growth which a man can attain. The end result of spiritual surrender without physical surrender is the production of a very pure soul on the level of the earth. Such a soul has all the enlightenment of a saint but all the prejudice and personality of an ordinary man. Most religions prescribe purifications of the soul but not of the body. The instrument of the body must be made responsible to the direction of the spiritual force within and cease to function of its own accord.

NOTHING in your mind can understand the process of growth. Growth begins with the letting go of the mind.

A man who surrenders his mind for the sake of his development functions differently from an intellectual. One of the first stages of the change in the mind through surrender is the cessation of all thoughts. Every time you find yourself thinking you must stop your mind. This is accomplished by simply letting go of the mind. You simply release the thought or thought process. You must not even indulge it by allowing the completion of a sentence. Continual cutting off of the mind in this fashion slows the cumulative effects of mental activity. It is like cutting off water in a stream. The water digs a new channel and continues to flow. Energy normally used

by the mind must be rechanneled. When it is blocked from entering the mind it digs a path deep into you. This energy builds up as in a reservoir and works its way into the deeper mind within, not the superficial mind we recognize within the head. The thought process then enters you through the head, goes to a depth within you, and flows through and out. The feeling is as if your words flow through the chest to the mouth. Nothing comes from the mind in the familiar pattern. The enormous difference in energy use between this "new" thinking and the old lessens the strain on the body and enables you to surrender your emotions.

The mind is the slayer of the soul, says the Bible. This is a profound statement. The mind is the great enemy of man's development. Only a fool tries to apply logic to the exercise of letting go. Nothing in your mind can understand the process of growth. Growth begins with letting go of the mind. To stop working and analyze the experience destroys it. You can speculate forever about life on the moon, but even if you visit the satellite, you have to be versed in at least twenty different scientific disciplines to understand what you see. People generally choose to ignore the fact of their abysmal ignorance in their attempt to achieve a secure psychological state. It is like having one foot on the shore and another on the deck of a ship slowly moving out to sea. One foot or the other must be moved. The fool falls into the water and considers it a "life experience."

Spiritual work continually carries you into the uncharted areas within yourself. It is necessary to have great courage for the exploration. Courage is the product of discipline or innocence, often both. After many years the innocence disappears and all you are left with is discipline.

Controlling the emotions is a choice open to a person trying to develop. Most of our emotions are psychologically created to protect the ego image whose projection makes us most comfortable. There is much in us that does not wish to work and much in society that permits this nonfunctioning. Regardless of your background, the possibility of spiritual growth and complete happiness exists for every human being. When someone cries that he never had the right chances or that he is a victim of social abuses, or that he did not

have the opportunity of a good education, he is producing convenient excuses for not working to overcome his condition.

Whole nations turn against their neighbors and destroy them during wars. People who shun eating meat tear the limbs from those they hate in the passion of conflict. The man who wishes to grow must understand within that he has no right to emotions until they are completely controlled.

A spiritual student must let go of all outside emotional stimulation. Usually, such stimulation only keeps a person from those responsibilities he is loath to assume. People have been killed during demonstrations and riots and left behind them children and aged parents who needed them. Their idealism did not allow them to believe any harm could come to them as they were working for something beautiful and real. A person who fulfills all of his requirements is a rare human being.

Big issues and public causes can be like dope. They stimulate you and blind you to your own work. They make you feel important by placing you within a greater identity. No deep growth can be achieved through this kind of attachment, as it is totally without consciousness and understanding. It blocks you from finding your deeper self within. Identification with an organization or cause is no substitute for self-realization.

An outstanding example of this type of identification is a nationalist movement. People kill, destroy books, stifle ideas — all in the name of a high ideal. In the process, a lesser evil has been replaced with a greater one.

Hitler exemplified nationalism. His cry was to raise the nation to glory. Jews, liberals, and all who opposed him were destroyed. When the war ended, many Nazis could hardly believe they had been a part of such devastation. People in a mob are readily hypnotized. There is no culture free from its own destructive potential; when it achieves power, it is exposed to this inner danger.

Before you can understand, you must be free within yourself. Such freedom can result only from the breaking down of all you now identify with. When this is done, you have the energy for growing — energy saved from other pursuits, particularly negatively aspected ones. A situation is

negative if it takes energy from you for a purpose other than building your consciousness. Any effort, conscious or unconscious, not performed through the act of surrendering, is negative.

Your total potential is directly related to your energy. This energy is your natural resource. The man who is without energy is usually bleeding it away emotionally, intellectually, or physically. A thyroid condition, glandular malfunction, or other bodily imbalance can steal enormous amounts of energy. These medical problems may be easily solved by diet changes or by medication.

The accumulation of physical and psychic poisons can also drain you of your vital forces. Associating with drug addicts, with mentally or emotionally disturbed people, or with unhappy or depressed people can weigh on you greatly. To allow anyone to eat into your energy is poor policy.

IDENTIFICATION with an organization or cause is no substitute for self-realization.

A student is never allowed to begin instructing others without the permission of his teacher. The development of the psyche is like the growth of a tree; it takes years for it to bear fruit. When it does bear, the tree drops its seed automatically. You seed when your psyche has matured, and you seed best without intent. A tree's seeds are picked up by the wind and carried off – it is not the tree's will. A great teacher should drop the seeds of his teaching without selectivity. They should be for all who reach for them. Selectivity in a teacher is of the mind and emotions; it chooses those he thinks are the right soil for his teaching to grow in. The creative seed grows in each of us differently, and the giving of it should not involve choice. The teacher must develop a neutral chemistry so that only the efforts of the student motivate him. The manifestation of a higher mind in a human being can come in any disguise. To try to penetrate the person is not the task of the teacher. His duty is to give. A cow can be milked by any hand that knows how to squeeze the teats. This principle also applies to teaching. A teacher should give his creativity without thought or emotion. His only responsibil-

ity to creativity is to keep it continually in flow.

A teacher who feels he can judge the student is caught in his own ego. This judgment will slow down the flow of the creative force. A great teacher is simply an open flow of creativity.

What passes for consciousness in most people is really an illusion. This illusion is particularly limiting to people who are trying to attain spiritual growth. Automatically, they reject information and help, claiming to understand what is being given to them. Before you can change you must become aware that this "understanding" is intellectual egotism — and you must surrender it.

The mind must be totally removed from the creative force as the inner work begins. The flow of creativity must travel throughout the mechanism. If the force enters the mind or emotions and is stopped there, it builds blocks. These blocks build tension. It does not matter how much force comes through you but how much of it you absorb into your internal system. If the force comes through the mind and emotions and you internally digest it, then the force is within your spiritual system and will produce harmony.

This is the nature of the total consciousness you seek. To begin to function, you must surrender. The surrender begins to effect a balance. At first, you will find great difficulty in making decisions. The mind and emotions which ruled you previously now provide resistance. Now you are working for the overall good of your system; previously you worked for an inner despot. A wise king works to serve all his people and provide for their welfare. If his counselors have vested interests he must ignore their advice. The mind and emotions are your inner enemies and you must learn to avoid their advice. Surrendering leads to deeper understanding and transforms bad counsel of the mind and emotions into eventual good.

Only in a condition of complete inner harmony can you understand your own potential. In this condition you comprehend the responsibility for maintaining growth and the development that inner balance allows. A student should never be satisfied with a finished product. Work is forever and endless; it either grows or disintegrates. The creative force is vital only in the moment of flow. People like to think the re-

ward of work is the end of working. The reward of work is increased capacity to perform.

Once you learn how to perform a task, repetition of the task is easy. It required years of experimentation to create the first automobile. Today, with modern production methods, it takes only a matter of hours. If this does not happen in spiritual work, it is because of ignorance of the process and your failure to be responsible for it. Everything you do in the first seven years of inner work, you should be able to duplicate in any five minutes thereafter. For this acceleration to occur, continual work and growth are necessary. With discipline, once the creative tools are shaped, continued growth is assured. Your inability to use your creative tools effectively is due to the resistance you allow to grow within. If you maintain the pace of inner work, your intensity will be constant and you will forge from peak to peak in your inner growth. There will grow within you a divine understanding of your potential and your capacity for fulfilling that potential.

TO GROW spiritually involves destruction of the self. It is the greatest combat you can be involved in, and it is never-ceasing.

All this is predicated upon work in your spiritual exercises. It is this work which produces increased consciousness and intensity of pattern. When you feel a great calm within you during spiritual work it is an indication that you are not working. Work produces growth, not tranquility. Some people who meditate do so to quiet the self and achieve great peace. To grow spiritually involves destruction of the self. This is not a quieting experience. It is the greatest combat you can be involved in, and it is never-ceasing.

A student must be conscious of the psychic relationship that exists between him and his teacher. If there is a true intention on the student's part to grow, he is accepted by the teacher. Upon acceptance, he becomes part of the teacher's psychic root system. This is the highest pattern of growth, as it takes place in another dimension and the psychic feeling of the student is continuous. If he is in a state of surrender in his attitude, the entire psyche and unconscious system of the

teacher is at his disposal. The student who attains this relationship will be in an ecstatic state but not one of realization. He must still perform the exercise of physical and spiritual separation.

A bad student is better than the most perfect disciple who is not a student. A disciple works for a teacher and a student works for himself; when the two come together within one human being, progress is made. One can deny a disciple but a student demands recognition. A great disciple is a slave, for he works for another. A student is a free man. He studies with a teacher because he consciously knows his teacher can instruct him in that which he requires.

The passive attitude attributed to the Oriental mystics is often greatly misunderstood. Theirs is not an attitude of indifference, but one of disassociation through understanding. The greatest discipline is necessary to remove those mental and emotional reactions which are identification. It is through understanding that identification is surrendered. The discipline is so difficult that the man who achieves it has full realization of his fellow man's problems. In the Orient, the man who strikes the first blow has always been considered the fool. There is a saying that a stupid man sweats and a wise man uses his heat as energy.

To have this control is to have objectivity. Surrender, or the art of objectivity or control, allows you to view situations without prejudicial involvement. Everyone who touches a man who can be objective is helped, for anyone who attacks him is left exposed by the contact. The attacker, having no justification, stands naked and can observe the wrong he has committed or would commit. It is helpful to others, enabling them to see their own negativity.

A truly great teaching, like a truly great teacher, is of such simplicity that the student's first encounter with it produces the immediate impression that it has always existed. To enter into truth you should have the realization that it is a fulfillment, that it is timeless, that it is infinite in quality and quantity. It should require no analysis. A person who finds truth and seeks to destroy it by analysis reveals his insecurity. You must learn how to hold on to the miracle that is at once apparent on first meeting. You must understand that this mo-

ment is a gift given to the seeker as a reference point for any tension subsequently found within. A teacher is a light which the student dims by carrying it into the airless cave of his unconsciousness. To accept simply is to allow the light to spread. To carry it within is to extinguish it.

The miracle of truth is its availability to all of us. The evidence for this is birth. However, this first gift is gratuitous and all others require consciousness. The realization that ■ man can receive only by the surrender of self – the ego that proclaims I AM – is essential. You must feel I AM NOT before you are in a condition to receive help.

In choosing a teacher or teaching it is essential to encounter the experience in an extraordinary dimension. That is, you must feel, see, sense the relationship in its totality immediately on first meeting. This sense of extradimensionality is the guide in the progress of the relationship. The miracle of meeting always takes place on a much higher level than the student can be aware of. The novice must understand this and keep this knowledge within to guide him. The depth of resistance within a student determines whether or not he will attempt to analyze the experience in a new dimension. A miracle is an experience in another dimension. The student must understand this or there is no hope for his progress. A miracle is a gratuitous gift. It is taken away when you try to carry it into ordinary life. To profit from a miracle you must understand its properties. It is the gift of a higher force – God – and it can exist only as long as it remains in the dimension from which it came.

Spiritual growth is a process. The process can be likened to feeding a cow. If you force the cow to eat continually you kill it. You have to learn the capacity of the animal – the amount of food that produces the greatest quantity of milk. The same is true of us. Each of us requires a different amount of food and we each have a unique productivity level. The quantity of food is immaterial. It is the consistency of the diet that is crucial. You cannot starve ■ cow for a month and then feed it six times daily and expect it to function as before. The effect of the starvation is to shrink the capacity. Regularity of meals produces the healthiest animal and gives the best results.



In India, with Swami Venketeshananda and Shankaracharya of Dwarka.



With Swami Venketeshananda.

Most people are sick in body and spirit to some degree. Before starting spiritual work you must look within to ascertain the degree of your illness. No real teacher will ever refuse to help anyone but the violently insane. Your ego must allow you to admit to the seriousness of your condition. If you were fully conscious of your condition, of course, you would not need a teacher. If you do not find problems of some kind within, your condition is hopeless. A disturbed man with no realization of the scope of his illness will only continually attack his teacher; the relationship of student to teacher cannot exist.

A teacher is an instrument. The function of this instrument is to work on a higher dimension for the student – a function that takes place in the realm of miracles, or higher energy. Miracles are a process of evolution into the higher dimension. The student must be in a state of inner surrender so that when he is in contact with his instrument (his servant; all teachers are to serve) he is prepared for an internal feeding. This teacher-supplied nourishment helps him to grow spiritually stronger. No teacher can impart this inner strength to a student who sits, rocklike, waiting for something to occur, or to the intellectual who is trying to pry the secret from the teacher's mind – where it does not exist. Nor can he nourish the highly emotional student who does not feel worthy of receiving the teacher. It is your right to receive this nourishment.

If a teacher is truly endowed, his purpose is to transmit his understanding to you. If you feel unworthy, why study? To seek evolverment means to understand what you lack and to surrender inside, an act of logical humility. Seek and ye shall find. Deny and be a fool, might be a logical sequel. Silence is golden only in the wise, who understand the nature of work.

A fool without the gift of understanding how to work should ask, ask, ask. If he receives no answer it is either because his teacher, too, is a fool or because he has been given the answer and is too stupid to understand it. The answer cannot be subjected to analysis. The mind must surrender to it. It is not the mind. No teacher can truly teach through the mind. Some teachings may be more logical than others but to be valid all must come from another dimension. The question to

be answered either comes from a student in the state of surrender and is answered so, or issues from a novice who must, upon not understanding, surrender his questions within. If the novice does so continually the answer will come eventually. The more the question is of the mind, the less the likelihood of an answer. If no answer comes from within yourself, you may ask it of your teacher when you are in a very deep state of surrender. Just as it is a physician's duty to heal, it is a teacher's duty to produce spiritual results. There is no rule against bothering a teacher. Teachers exist for the purpose of being questioned.

Miracles are results of certain changes in the electricity of the body. These forces are products of psychological changes which bring about new chemical conditions. These changes enable a manifestation to occur which we call a miracle. A miracle in itself is nothing. A miracle accomplishes nothing unless it is in a sequence. Then it is an indication of inner process or spiritual development. A miracle is nothing if the person worked on is not conscious of its having taken place. Many miracles occur but few are recognized. The process of spiritual development not only produces miracles but sensitizes the inner instrument to an awareness of them.

The inner surrender helps to bring about the chemical change within when the student is in the presence of a more highly evolved individual. Such an individual has a strong chemistry and therefore conducts more force, thus making it easier for enlightenment to come about.

Miracles occur during periods of deep meditation through shock or explosive revelation. The student's chemistry goes through a process of extreme change, making it more receptive to the flow of force. To make the experience last as long as possible you must feel grateful and relax. Nothing except the fullest inner relaxation and surrender can extend the experience and allow a greater depth of flow.

After the initial contact with a more highly evolved being or through psychic experience, more and deeper experiences are possible. The seeker after these spiritual advances must make a conscious decision whether he will want the process to move to a deeper commitment. If he feels I AM NOT, a deeper commitment is possible; if he feels I AM, it is impossible.

Sit alone and in comfortable clothes. Try to be freshly bathed. Feel within yourself, trying to get a sense of your insides. Do not ever work from your head. The head is for the dimensions of the earth. Expect miracles only. Try to find a place in your chest to put another you. Ask from this depth of yourself for help to surrender. Ask several times and each time try to increase your sense of nothingness. Realize that you are asking for help and that it is never given when ego is involved. "I now ask from my inner depth, please help me to surrender so I may receive the gift of higher consciousness. I am nothing and you are everything. Please help me." Beg, cry, crawl. It is necessary to implore this unseen agent as if you were fighting for the life of your dearest child. Until you feel this you are without capacity to open.

This process of surrendering will build up slowly until something within has realized the true reality of your nothingness. Then you will be spiritually worked. A man with an ego works spiritually; a man with humility is spiritually worked. It is foolish to expect your inner being to respond to work immediately. God's gift is the first realization. The next is the understanding that we have the ability to change through consciousness and discipline. That such a possibility exists should evoke gratitude. Instead, it usually has the effect of speeding the student's search for a quicker, easier way. There is only one way; that way is to be spiritually worked. This means total surrender. The force, the miracle, is given, and you must ask for it as a real human being with the realization that it is only given when the value of the force is understood. It enters us as an expression of higher will and for the purpose of guiding us to change, not to reinforce our own will and direction.

All higher energy works for change. A person receives higher energy through surrender — it does not require special conditions of even a teacher. Energy demands only that if you ask from within for help to surrender, and allow even thirty minutes a day, the force will grow within you. In time the force will make all things different; as you transcend into higher levels, blocks dissolve and patterns change.

There are many strange and amazing experiences which occur as you progress spiritually. These happen as you

activate your psychic system and exercise the muscles which conduct the flow of higher creativity.

Among students beginning their spiritual exercises, occasions when the force begins to manifest itself within them are common. This marks the beginning of the separation between the spiritual and the physical selves. When it enters a person for the first time, the force can produce a variety of sensations. The feeling of floating or a sense of great detachment can result, in which you can reach a state of flight-sleep. Sometimes you will feel you have been doing your exercise for only a few moments when in reality an hour has passed. Often a feeling of dizziness will be experienced when you rise from your exercise. This is because the force is of a lighter and finer quality than ordinary life.

Each person experiences the effects in his own way. It is quite possible that you will not recognize the quality of all your experiences. Extraordinary experiences in themselves do not proclaim spiritual progress. It is often the case that a simple-appearing person, not undergoing any apparent extraordinary effects, has been building within a very deep spiritual mechanism. It is best protected by not having any surface drama. Time and effort bring forth a well-developed spiritually functioning person.

Working every day you take into your psychic system properties which exist naturally in the atmosphere. It has the effect of a balanced diet. There is in us, as in all nature, a continual change of chemistry, and when spiritual exercises are done regularly, harmony is created within and without.

Your capacity grows with the practice of the exercises. They are of great therapeutic value as well. They enable you to surrender the negative forces that result in disease. To understand is to not react. The lack of identification with emotional problems keeps you healthy. Health increases work capacity as energy constantly rises. Working deeper creates a positive force in your life which continually increases as it is used. The breaking down of all negative aspects of your life gives you continued new energy and accelerates your growth.

There is always a refining taking place in you as growth continues. Less emotion gives you a more relaxed at-

titude, which results in a capacity to attract things on all levels. There is always a healthy and vital look in anyone working well from within. The flow of energy continually refreshes the whole system of the human being. It is essential to keep the mind clear and inactive because at a moment of greater energy there are present those forces which have always worked to your detriment. These negative forces can tap the energy flow within and use it for their own purposes. The continual misuse of this higher energy for wrong ends is what destroys many students before they work long enough to benefit and learn control.

As the flow of energy increases in you, you must work deeper in your surrender to absorb the forces correctly. It is essential to extend the growth within so that there is a right use of the force. Continued work begins to channel the right psychic connections. If you use all your increased energy for psychic work, you will build new patterns for yourself and preserve your energies within the structure of these patterns. There is only one way to succeed and that is to work each day with increased depth and energy. For most people it takes years for a change to be effected. Unless the acceleration occurs, they never have a possibility of enlightenment.

The exercises train your mind, emotions, and chemistry to function. This training requires great time and effort. Often, people take the time and trouble to create the mechanism, one that can produce a million units of force flow per day, and then ask only for ten units. There must be within you that which can visualize the extraordinary possibilities and can open to them. What cannot be visualized is not psychically possible. There is an endless potential for the student who has imagination enough to be open to these inner possibilities. Force is able to flow only so far as we are open to it. It is less necessary to be intelligent than it is to be imaginative.

There are obstacles to our growth in our upbringing and ingrained sense of social right and wrong. Many times a student will sit before his teacher and not ask a question pertinent to his work because he feels he should not disturb the teacher. The placing of the teacher in a separate category, psychologically removed from the student — as if the teacher

were not there for the student's benefit — is destructive. Until the student feels free to use his teacher whenever he needs to, there will be no growth. A man whose need is strong does not stop at bad manners. These ideas of right and wrong, good and bad, block us from our destiny. Nothing large or small should hinder your next step forward.

A great teacher is in harmony with each of his students, even if they number in the millions. Each must be given the care and time essential for his growth. The limitation is always with the student. If you do not feel important enough to bother your teacher, your need is not worth recognizing. The obstacle must be overcome in the student. The student must feel his attachment to the teacher so that night or day he is continually drawing energy from the teacher. The chemistry for resolving these problems begins only when the question is voiced. Nothing changes or connects as part of the mechanism in you until it has been stated. The expression may be voiced, written, or shown in a student's attitude. It permits the chemistry to start reacting within you, and the results follow.

IT is less necessary to be intelligent than it is to be imaginative.

The psyche continually meets opposition, and by overcoming the opposition it becomes stronger. It is like any body muscle which gains strength with use. You must begin to see that only situations which are real challenges are of value to you psychically. The people you pay enormous emotional prices to know are those who keep you alive. Challenge is needed to keep you active; it brings weakness to the surface and exposes bad life patterns. To overcome a difficult situation with another is of more value than to always find satisfaction and quiet with someone. Growth comes through work.

The transformation of physical man to spiritual man is the breaking down of the coarse, heavy material in the physical man and its use in the creation of the spiritual man. This suggests that the insights which occur during this period of change would have to surface as shocks. You see the worst of yourself, your coarse, crude matter, being destroyed and

refined to build the spiritual. This essential process becomes difficult and sometimes impossible for gentle people. A man can kill another in cold blood but cannot abide the possibility that he did not really love his mother. There is no objectivity to these situations, and for that reason it is impossible to overcome them without understanding them by detaching and transcending them.

Illusions are situations which do not have properties. Loving someone who does not encourage or return your love is the greatest and most frequent example of such a condition. This kind of love has no properties on which to base a love relationship. A wise man runs from such situations. Illusions are the most potent drugs of all, as their power remains constant unless one simply walks away.

Your ability to experience and then surrender the experience determines your rate of growth. Experience is fuel for growth. Surrendering the experience is stoking the fires with the fuel. As the ability to experience and surrender grows, the capacity to evolve increases.

When you begin your studies you have within yourself the accumulated experiences of this life and past lives. Burning these tensions as they are surrendered creates the fuel for growth. After the process has been at work for some time there might result a situation of great passivity, as the accumulation of negative material within you diminishes. Subsequently, this slows the burning of what negative quantities remain. This is similar to using up one level of coal when mining. It requires digging deeper. It is rare for such an event to occur because most people do not relinquish their negativity easily. If, however, the unusual occurs and a state of great passivity based on lack of negative fuel develops, you have a choice of living a life of serene inner freedom or experiencing new situations with which to fuel your growth. The best way to flush out your negativity is to become a teacher. Teaching exposes so many vulnerable sides of a person that only through this role will the advanced student find a wealth of material for growth. It will also grind out ego and expose areas which can be surrendered.

When someone begins to teach he must understand his true situation. The truth of his situation is his own in-

adequacy reflected in the natures of the students he attracts. The role is such that the beginning teacher must realistically begin with less sensitive students. This follows the psychic law of attraction. It can be compared to the situation of a doctor beginning his internship. At first, he is entrusted with only the most routine cases. As his sensitivity grows with experience, he is given more and more responsibility, until he is ready to handle a practice of his own. It is important, always, to realize your limitations. To prescribe beyond a level of your attainment is ego, and dangerous to the student. It is best to perform on a level that can be consciously maintained rather than to do the extraordinary and by so doing develop another need. In spiritual work, as in medicine, the cure should not be more harmful than the disease.

Spiritual responsibility lies in the constant attention given another without destroying your own growth. It is the function of a teacher to serve and to grow while doing so.

A person who is surrendering to attain inner growth does not discard his responsibility to those who depend on him. All responsibilities that exist when you begin the process of inner growth are tests of your condition while studying. Any creative person who requires special conditions in order to create is weak in his creative flow; by trying to maintain his rarefied requirements he will never attain inner strength.

LIFE offers you the essential materials for you to overcome.

You learn to separate the spiritual and physical by learning to quiet the mind and emotions. As your attention span increases the mind and emotions function with less conflict. The ability to maintain consciousness and responsibility increases. This increased ability should be met with increased responsibility. Increased earnings bring added life complexity, but your continued inner growth produces increased energies with which to cope with the added complexity.

These energies result from lessened identification with, and from a falling off of, emotion-laden situations. The evolving process occurs on all levels. To grow spiritually without growing on all other levels of existence would in time

so rarify your existence that you would attain a state of purity rather than one of growth. Life offers you the essential materials for you to overcome. It keeps you growing and vital. As human beings we can grow only when we work. As the capacity to work deepens, the progress accelerates.

You are drawn to the level of work you are capable of achieving next. Most great Hindu saints achieved realization in jungle areas. They emerged from their primitive states with the beginning of enlightenment and thereafter became gods to the simple beings dwelling around them. As their reputations grew they attracted more and more sophisticated followers and eventually became more sophisticated themselves. You must work on the level of your own capacity.

People often visit teachers and are found lacking or find the teacher lacking. This may indicate a wrong chemistry on which to base evolvment. It is essential that there be a relationship similar to a love attraction between teacher and student. The initial meeting of a student and teacher should have some remarkable chemistry; otherwise a great deal of work will have to be done to create it. Teaching spiritually involves transporting the student into another dimension. A chemical affinity is a basic requirement if the relationship is to succeed. The student must work at breaking down barriers within himself against the teacher. The teacher, with his number of students, cannot take this responsibility on himself. The teacher must have positive feelings toward each student. To have any prejudice against a student will establish a psychic barrier which can hurt the student enormously.

Through work, the respect of a teacher increases greatly and opens the connecting channels which feed the student. The teacher is fed through the creative bond between himself and the student. If he cannot bring this creative flow into existence, then the teacher slowly loses his own force.

The psychically disturbed student is without control. His problem is an inability to function. There is a weakness within him which can be helped only by discipline. Discipline has the great function of solidifying the loose psychic system. It nourishes that within that does not function and permits the psychic force to flow from one center to another. It does not solve the long-range problem of building the inner

mechanism. Many body chemicals must change their physical state before their function suits their purpose. You must have the inner material to conduct higher forces, material that is accumulated through years of inner work. Most disturbed people do not function well enough in letting go, so they do not have the inner soil to hold higher experience.

Work in an ordinary sense sets the human mechanisms functioning on the physical level. If the mechanism is not working correctly, you can detach yourself from it for the duration of spiritual exercises. If the life flow is conscious we can work with it without conscious awareness of the physical mechanism. We have transcended it and are in a higher state of being. The force will complete itself as if the mechanism were healthy. In mentally disturbed people, the mechanisms of their spiritual and physical selves are bound together, retarding the growth process. We should be able to separate our mental and physical selves. A man can step off a sinking rowboat onto land. He can see the atmosphere above him and relate to everything higher. If his mind turns toward the sinking boat he may become emotional. His weakness is only in his mind; his condition is strong as long as his mind stays detached. Detachment is the ability to move on different planes and be able to see them as separate. Great progress has been made with mental patients when they are given a job and kept functioning. Responsibility and discipline are the vital needs of a student and must be increased constantly.

There is an unconscious psychic bond between teacher and student that enables the student to work properly even when there is no physical contact. The exercises, having come through the teacher, function as an extension of their common psychic consciousness. The flow of force from the teacher is a continual one. It is your responsibility to bring the level of your work to the level on which you connect with your teacher so that you may draw on the higher energy the teacher transmits.

After many years of work you may attain a new level of experience. This is a result of opening to the teacher, which opens you to take from life. Working in close harmony with the teacher prepares the muscles which carry at first only the special connected energy, and later all energy. If we work

for spiritual value, we can begin to learn directly from life, in the teacher's absence. It is not necessary for you to maintain a physical relationship with a teacher. Many great teachers leave behind after their death material within their students which continues their growth. This is the highest level of fulfillment for the teacher. His creative effort is reborn in the student as the student achieves the level of the teaching. Men have been taught by Buddha, Christ, and many other gods years after their deaths. The internal spiritual force exists for those who can reach it.

A man who achieves enormous growth is the accumulation of all he has encompassed in his life – not only from contact with great teachers but from contact with men and things. He is responsible to all these contacts for his existence; if he opens to them, they become part of the total creative force within him and feed him psychically. If he rejects any of them, he rejects his own potential for growth.

The exercise of responsibility on all levels is our function. Through responsibility we meet those situations necessary for our growth. It is the natural selection and attraction in our lives which will lead us to our enlightenment. Seeking out strange and unusual life conditions is unnecessary and often dangerous.

An apple growing on a tree is functioning in the proper relationship to that tree. It is healthy and is nourished by life without any unusual effort on its part. Nature works and fulfills its responsibilities. As you grow, you will find continual nourishment from the relationships with all you contact. If your search for an inner life is sincere, it will cause you to be fulfilled on a physical level. The physical level with all its problems drops away and you are free to concentrate your energies on growth on the spiritual level. It is necessary to fulfill all responsibilities of a physical nature and bring them to perfection in order to be free of them. A man who rejects these responsibilities is like an apple that wishes to be nourished without the tree. Inevitably, it will fall from the tree and rot on the ground. The process of growth related to the tree does not fulfill itself until the rot of the apple helps nourish the seed and creates a new tree. You must work from the physical to the spiritual level and must not reject that

which you would like to leave behind. Life must free you and reject you when you have achieved all the work on a particular level. The door to the physical life closes when there is nothing left for you to do on that level. It is natural and not an expression of will but of nature. These are simple processes which take time. We are very impatient and that is why most of the deepest psychic development is not possible for us.

There is a tendency in those who begin the adventure of spiritual growth to try to understand and analyze the process. This is a mistake. The process, if respected and left untouched, will grow and continually change.

The ultimate surrender occurs when a permanent detachment between the physical and spiritual selves is achieved – only after years of work. Only then is true freedom possible. For you to be unbound by your mind and emotions so you can see all things in the true light of their objective existence removes all strain from your life. It is the inability to be in a state free of the subtle doubts and fears of the unknown which plagues the uncontrolled man forever. The insecurity of not knowing what might be destroyed during an explosive emotional situation, and not having any control, can be a deeply frightening idea. That the idea does not occur is also frightening. Inability to banish fear during an important business confrontation is an example of the impossible tangle of emotions in the mind and psyche found in most of us. Persons confronted by a would-be murderer have been known to fight and fight, pushing the assailant into a position where he has to kill them. The provoker, caught up in the thrill of the emotions he is bringing about, is unable to stop the pattern.

The man who is in a state of separation has begun to leave the physical level and is capable of much more intense inner work. Inability to separate your states keeps you earth-bound. It enslaves you to all the coarse values of the earth. The illusory wants or rejections of your being are not clear as you can never separate your values and fears. Never to be at peace within is the price most people pay for living on this earth. Anything such people attain is without reward as their inner condition can never accept earthly attainment as a completed work. The rare exception is the man who works merely

for the sake of working. He fulfills himself as a simple animal does. Should he be overtaken by illness, his world collapses around him. This kind of a person can fulfill no one other than himself, because his work consumes his total energy.

The fulfillment of the highly detached man must be through the creative force he consciously calls upon for his growth. His talents will enable him to move in many areas, as creativity brings life to all it encounters. The understanding of the enormous effort required to attain this condition also frees him from the illusion of being able to help others. It is our individual effort, essentially, that can produce this freedom.

One of the great losses of force is that which occurs when others take force from us, inhibiting our growth. There is an enormous waste of energy by students in their desire to share and help others. The farmer who tosses corn into the fields sees a great deal of it eaten by birds. Your inner growth should be seed for your further growth, not feed for scavengers. It is innocence that produces this loss in you. It is also one of the great tests; that which you continually put back into yourself will be what you eventually become spiritually. We are only what we build up within ourselves. To continually give to others is to have no hope for our own fulfillment. Sacrifice is a conscious effort, and only the stupid man performs it as an emotional gesture.

The best reason for growth is happiness and to fulfill our creative spiritual potential. A happy man is not bound by his possessions and requires no special return for that which he does for others. His growth encompasses all.

CONSCIOUSNESS is not a fire by which to warm yourself but a dimension acquired by work.

We ought to be grateful for all that we attract. The people we know are the reflection of all that we are. If they are happy, we are right within ourselves. If they are not, we are wrong. Nothing matters outside of the positive results of our actions. Anyone can justify being wrong. Right needs no justification, it speaks for itself. Reason is not needed to justify growth; growth is its own reason. Work must be able to bring results and happiness. The consciousness of work is the re-

sponsibility of the student. He must be able to work deeper continually. Consciousness is not a fire by which to warm yourself but a dimension acquired by work. Conscious work is the fuel of consciousness.

You must always find within your fellow man something to love. Love breaks down the barriers within people. Anyone who is alive is worthy of being loved, for the ability to live is a creative act.

Each day must be viewed symbolically in our search for evolvment. The act of waking from sleep is in itself an amazing experience which requires understanding. The sleeping hours are usually given up to non-creative effort. Our ability to rest and refresh ourselves is taken too much for granted. There is nothing more profitable to us than the use of our sleeping hours for spiritual growth. The very act of surrender to sleep provides the clue to the possibility of work it contains. For most people, it is the only time in which they can allow for the separation of the physical and spiritual within. Sleep is one of the great creative efforts you are capable of in an unconscious state. During sleep, the forces of another dimension feed you. It is considerably more beneficial to you if you can prepare yourself in advance for this amazing experience and therefore increase your potential growth. Sleep is always essential, food is not.

You should have within an understanding of the purpose of life and ask for help inwardly to reach that purpose while preparing to go to sleep. This sets the inner mechanism in a direction which can open a new depth. Surrender completely within and ask with great sincerity and from a great depth so that you enter this state of surrender with a new sense of dimension. The availability during sleep of all the unconscious material rarely reached during waking hours is enormous. Try to feel like a sponge, empty and receptive to everything which will fill you during the night.

People who are aspiring to evolvment and higher consciousness should be actively engaged in life and business as much as possible so that the increase in capacity for doing can be used in all situations. The attempt to raise the spiritual inner man under rarefied conditions produces a quantity which will not survive under ordinary conditions of

life. It will be a rare, exotic plant of no use to a creative life. Exposure to the full range of conditions will destroy it. If your growth withstands these tests, you will be fit to survive the pressures of the heights attained through enlightenment.

To become continually more conscious enables you to raise the level of your life. Your ability to earn more money and assume more responsibility, which increases your sensitivity and creativity in all areas, are qualities which draw you more into the world and attract the world to you. The serenity, wisdom, and happiness which are the qualities of an enlightened man certainly deserve to bring him tribute on all levels. He must also be able to exist above the tensions these responsibilities attract. This gives him the vitality to transfer the life force. Tension and energy are essential together as tension creates the container and energy the content. The flow of life force exists as a state of being in very highly evolved saints. If they are also vital in their lives, the vitality sends the force into people who come to them. If they are in a semicomatose, or passive, state, it takes enormous vitality on the part of the students to draw this life force into their own being. This ability to work in depth on all levels is the hallmark of an enlightened being. No saint in the Far East was ever in need except by choice. A man who requires tribute from another is far from enlightenment. One of the tests of the spiritually advanced is his ability to attract to himself, without involvement, all types of people and things.

ANY fool can be free of possessions. Having riches and being free of worldly possessions is true freedom.

Any fool can be free of possessions. Being without worldly goods is not necessarily a symbol of simplicity. Having riches and being free of worldly possessions is true freedom.

Growth brings a person more and more activity. As his energy and freedom increase, his movement accelerates. The more exposure any material has, the cleaner it burns and the more heat it gives.

There is nothing so simple as nothingness. However, it is attained only through freedom, not by shunning the ac-

quisition of possessions and relationships.

Purity is not the objective of a student seeking enlightenment. Purity is a breaking down of experience until all negativity is removed and a state of tranquility is reached. Continual experience provides continual material to be broken down. It is like an assembly line; raw material must be kept in readiness for increases in production. A wise producer keeps more than a day's supply of materials stockpiled for use. Warehouses of experience are necessary to work at full capacity spiritually. True simplicity is a man working deeply at his spiritual life. It is sad that the picture of what a spiritual seeker should be has been so twisted by our society. It can be a person living a rather ordinary life with extraordinary value. The drama in our society externalizes the spiritual drama, leaving no energy for the inner life. A deeply spiritual life should be externally calm and internally like a blast furnace.

An open fire fed by enormous logs burns large amounts of fuel. A potbellied stove uses less wood but gives more heat. So, too, a calm exterior not only conserves the inner fuel but, being less visual and external, does not capture the mind. It also heats deeply and for longer periods of time. A person seeking truth should not be caught by outer drama or illusions. Within a spiritual being, deep surrender should collect fuel from everyone and everything. It is our conscious need that continually brings us this material for our internal furnace. Everything, to be of service to make us grow, should be burnable — surrendered and used as fuel.

It is a sign of a working man to be always deeply at work converting life experiences into enlightenment. A monk in a monastic order might contemplate a rarefied experience five hundred times and glory in each glimmer. A man who is working should be too full of experiences to find time for recording them as they occur. He is a producing factory twenty-four hours a day and is too busy with work to count or examine the product. Work is for the breaking down of what we are and all the experiences we have in a state of surrender. It is as if the experiences were fuel and the surrender a furnace. Feeding our experience into the furnace produces the heat of evolvment. As the feeding continues the

raw material becomes a more refined product which produces greater heat. The enlightenment, this heat, must also be surrendered to result in the building within of a psychic system.

A man who searches for the results of his work looks for it in his physical body; this, in effect, produces a bridge between his physical and spiritual selves which does not allow the force to build correctly. This kind of evolvment is without hope because nourishment is being given to both aspects at once. The experience fed into the furnace is to free, destroy, and give rebirth to the physical body, not just to nourish it. To nourish it would be only to increase resistance. Enlightening the physical body gives it insight into the total process of enlightenment. This allows it to become self-sufficient and to be able to defend itself from destruction. The fact is that the physical body must die many times. This is essential if a permanent separation is to result. The mind must be kept apart and in no way give the mechanism of the inner work to the outer man. Why educate the mind, which is the slayer of the soul?

That which is needed to free a person will take place through inner effort alone and requires no conscious help whatsoever. The process is a natural one and works through surrender, not manipulation. It is for this reason that the mind is made quiet before you can do spiritual work. If your mind is connected with spiritual growth, it becomes capable of fighting the spiritual. We are trying to transcend the mind so the spirit can guide.

An impassive attitude is best acquired through passions that have been understood and cooled.

Compassion is an expression of great objective understanding, not an idiot's response to someone else's emotional mess. All understanding must come from enlightenment and not from a philosophy swallowed as a whole emotional experience. As a product of refined energy, enlightenment always brings with it the need to transcend, to become one with the higher energy. People should work until they raise their level. It is rare for someone to move into a new level and surrender totally that which he or she was previously attached to. We are enlightened much like a man who awakens in an apple orchard and leaves with a pocketful of

apples. His is the thrill of a petty thief, not of a conscious man who would build a home in the orchard and meditate there. Stay on the higher level, understanding that it is stupid to steal something and then return to your ordinary life. You can stay where it is. It is yours until you again rise above it.

You must evolve to a point where a particular need in energy or talent can simply be called up. People usually spend too much energy on a simple need. You do not cook a cow when all you want is a hamburger. There are often bad results when a man tries to take onto himself another's evolvment. He has a total pattern response rather than the finer development which produces a sensitive instrument. Learning is the gradual absorption of energy so that your inner tree of life grows. It is not grafting onto yourself a part of another person.

One of the dangers to development is the student's taking onto himself the complete mechanism of his teacher. If there is strong contact between student and teacher as development takes place, there are times when the psychic system of the teacher will seem to control the student. He will feel possessed by his teacher. There is nothing to fear from this. It is only a stage of growth through which he is traveling. The exercise of surrender cannot allow anything to adhere to you that is not useful for your growth, or anything to enter that is foreign to your system. Another person's growth is foreign to you and cannot stay in your system unless you are holding on to it. If this problem ever becomes difficult, a deep inner surrender and a request for the release of all negative psychic forces not essential for your development will flush out all undesirable forces.

This must be done or there can be no further development, as in the classic case of accepting the image of someone we worship as a god. This places a complete limitation on your psychic growth, a dangerous and totally destructive activity. When you look to a goal, represented by an individual you look up to as a god, you are usually vanquished by the concept. Any ultimate we come close to causes crystallization, and to prevent this it is essential to always raise your goal as you approach it. The process should be directed to growth and not to a role which represents the work in place of

the real thing. To accept any work as a finished product is wrong. There is only work and more work in a true state of surrender. Results or achievements are just levels of attainment and you should not work to reach any one level. Work is fulfillment, and fulfillment is an endless process. To seek a particular level as your goal is to close the door on the endless potential within and to slow down the chemistry needed to achieve even this limited aim.

THE FIGHT for an inner life and to overcome the resistance to change is the true life and death struggle.

The fight for an inner life and to overcome the resistance to change is the true life and death struggle. Nothing is of greater consequence, for failing this is to accept the death and destruction that crystallize anyone in whom the life force stops flowing. In most people the flow of the life force is a completely unconscious act. When someone fails during an illness, it is often said, "They lost their will to live." The seriousness of the situation at hand must become a reality. There is within us the most extraordinary capacity to adjust to the worst imaginable situations. War, concentration camps, men turning into beasts are all forgotten by the majority who experience these terrors. The ability to forget helps us to survive. This obvious blessing becomes an enemy, however, when a person endeavors to grow spiritually. The reason for the exercises and all discipline is to keep us remembering. The exercises must become so much a part of you that you begin to hunger for them as part of your diet. The necessity for discipline is obvious. We cannot produce anything without it.

Everything in nature has its cycles and patterns. Everything that becomes a living part of you does so when it forms part of your pattern. Practicing the exercises over and over again through the course of time makes them a natural function. The positive effect produced becomes an essential part of your chemistry and develops within you an even deeper need. Until a pattern develops with the chemical need for the inner work, there is no possibility for continuity. It must become a fact of life for you that you cannot survive the

early stages of your development unless you work every day.

When you accept an image of another person as God or another's pattern of development as your own, you are distorting the energy by bringing it through your mind. Spiritual energy, to do its job, works according to its own nature, which is creativity in the pure sense. It requires surrendering your will so that "Thy will be done." You must allow the spirit to guide you; it is incorrect for you to guide it. We cannot handle soap bubbles, and spiritual force is even finer than soap bubbles. We can follow the bubbles easily only if we keep our consciousness on them.

Pressures and unhappiness result from growing through exercising the will. A man who has given up his own realization, because of his inability to surrender, for the realization found in another is like a beggar who looks at someone else's meal and refuses to eat his own crust of bread. But the beggar is luckier, because he may someday know what a full meal tastes like. A man not enjoying what he can have today will never enjoy anything. Every day there is something wonderful in our lives. There is an exquisite flower, even in pain, if we can become detached.

Each person represents a symbolic situation for the person pursuing spiritual development. To attain understanding, you must see each person as a potential force for your own good. From this you obtain direction and objectivity, which you must then consciously surrender. While in threatening situations, all thoughts and ideas must be kept flowing so that the energy will present a solution. Usually the feeling within us upon being threatened is to protect the image of ourselves. As you develop you attract situations which are a test of your growth. Because the situations are a threat emotionally, you cannot stay open and perceive that which challenges you, and therefore you close and reject them. Inner work and surrender require a situation to be kept in a state of flow. Because the student does not close to the situation, new insights become apparent every day. It is through this change of pattern that you free yourself.

There is usually inertia in us that leads us to maintain our patterns, regardless of our discomfort and lack of harmony. Movement and change are the most difficult qualities

for us to accept as essential for life. Usually our whole purpose is to make a situation secure and free of change.

Our strongest drives are for material gain and not for inner change and enlightenment. Most people pursuing a spiritual life feel realized as they add to their inner existing spiritual patterns. However, these patterns all exist on one level and therefore cannot be considered evolving. You should be working to evolve, not to maintain a level.

Instinct is the emotion of an animal which maintains itself on one level throughout its life. Man, being an animal on many levels simultaneously, cannot maintain himself by his instinct but must continually change and evolve if he is ever to understand his true nature. He never loses many of his animal instincts but learns to rise above them and consciously control them as creative flow. Consciousness is the understanding and control of instinct so that we are free to use the creative flow for our higher evolverment. Consciousness brings freedom, in which we have to continually exercise our discipline to pursue the inner flow that brings about our growth. It is never an automatic process. A man pursuing a higher spiritual life will never know the quiet that an animal enjoys. We were not made to sleep as an animal does, but to continually overcome ourselves. We must fight for the choices which allow us to grow spiritually, according to our spirit, not our instinct.

It is difficult for a man seeking spiritual enlightenment to maintain a seeking mind and an open attitude. Usually a person who has progressed spiritually will bring to a teacher all of his mind and attitudes instead of his surrender. Either you are seeking with an open attitude in a sense of nothingness, or else you are blocking and presenting obstacles to growth. Many of the problems that occur between a slightly advanced student and his progress have to do with his own growth. When you enter a temple or place of learning it should be as a student or disciple and not as a critic. A spirit of meditation is called for, not a state of lamentation. Leave all heaviness outside.

I have many times met great teachers and found obvious differences of attitude and direction between myself and them. I never tried to analyze these differences or in any way

challenge the teachers. By accepting the total whole which is given, our psychic system takes from the teaching that which is required.

A great deal of the effort in learning is given to surrender so that there is not internal conflict during the assimilation process. In the very act of relating, you take a psychological stand in which the results are predictable. If you find yourself always approaching your teacher in an argumentative state, you should leave, or else a long, unfruitful relationship may develop. To assume the position of student is to approach someone you credit with a quality you desire. By surrender you allow information and energy to be transmitted. It is difficult for a person to maintain an open attitude as resistance during a teaching relationship increases. Psychic transference produces in a student many emotional situations which are symbolic of the resistance which in an "intellectual" learning situation manifests itself as intellectual differences.

Your learning psyche undergoes continual emotional upheavals which challenge your everyday life pattern. If you cannot overcome them, you will be lost in them and thus lose your immediate objective. Often while studying in a new temple a student encounters activities taking place which act as magnets drawing his attention. This situation is calculated to test your attention. You should not be diverted from your first purpose. A person who will settle for less than the complete being of his teacher will identify himself with the various activities that are taking place.

I have seen a teacher and his disciples pass a full day in discussing various Indian books, theorizing, and analyzing. This has nothing to do with spiritual development but succeeds in creating an image of the intellectual man who can proudly tell his friends how he and a swami agreed on a particular theory. Spirituality exists in a higher dimension; only by surrendering the lower dimension can one attain the higher.

One of the unfortunate aspects of spirituality is the need for the student to have recognition from his teacher. Sometimes a miracle which is essential for the growth of the student will take place. If there is need of recognition, it is the

duty of the student to present this fact to the teacher. You can only expand those qualities which you receive recognition for from your teacher. The spiritual gift must always be tested for it to exist. The gift must also be used for it to grow and it must be defended if it is to stay alive. A man who assumes his growth and keeps it a secret from his teacher does not attract the natural enemies of his growth. I always told my experiences to my fellow students. It was like exposing a gas and having it become a liquid. The change of state made visible something I could not previously see. Never retain in the world of imagination what can be brought into reality.

An animal, with its natural sense of self-preservation, has the instinct when in danger to hide itself in its natural environment. Man, in a situation that threatens him or that involves new conditions, usually reacts emotionally. In a threatening situation, he usually tries to retain the familiar conditions of his existence. I have had friends move great distances, shipping furniture which cost a great deal more than it was worth, even though the furniture did not fit the new home. They were paying emotional ransom to make the transition in their lives less painful. It is bad to do this when you break a deep relationship. Old attachments may take from a new relationship essential energy which might stunt its future. In spiritual work it is essential at some time to separate from the teacher so that our connection with God or higher creative energy can be stronger.

Emotional reaction is based on our inability to accept the changes which express our growth. This also tends to slow our growth. We are unable to accept two conditions simultaneously and function objectively. The possibility of understanding and overcoming any type of threatening situation is decreased by changing any of the otherwise familiar aspects of the situation. Usually when you are threatened you will try to protect yourself by withdrawing from the situation and will project your insecurity onto other people. If it were possible for you to accept the external conditions while the new situation develops, you would be able to maintain your objectivity as existing conditions help reinforce and nourish both situations.

The force of death feeds the force of rebirth and this

creative force may threaten an evolving person. The move from one stage to another in development leaves a vacuum. The student is usually so overjoyed to attain a new level of being that he forgets to watch for those forces which try to take it away. Each move you make brings about a test which tries the newly acquired growth. If you cannot, through a higher consciousness, overcome the test, you lose that which you think you attained and must once again work through that which you feel you have just finished. The most difficult part of holding the evolvement is overcoming the assumption that the advance is permanent. When facing the old conditions again, you are less prepared psychologically than you were before taking the original test.

If someone is faced with a threatening situation, it is often possible for him to isolate the situation, thereby moving out of his own familiar objective conditions into unfamiliar psychological surroundings. This allows for the more rapid development of the new situation. A new situation within the confines of your ordinary life develops slowly and is threatened by all previously existing conditions. It is much easier to fall in love out of town, away from the criticism of your family and friends. The hunger is also greater as there is a lack of nourishment about.

Previous conditions tend to retard the growth of the new situation and test it by known relationships and familiar environments. It is not a question of the situation being right or wrong, but of giving it a complete test which is fair for all those involved. For example, a man who is interested in a woman who for some reason is unacceptable to his friends and family will always isolate the relationship to avoid bringing forth criticism. Usually it is the psychic threat that produces a permanent negative attitude. Strength comes about by exposing the situation to all tests and being able to keep it healthy. Rooting can occur in the dark, but growth takes place in the light.

We identify ourselves with whatever level we are attached to. People fighting for their material life hear and read continually about the things which pertain to business, changes in the economy, etc., and are completely wrapped up in that. People who are involved in their sexual life are con-

tinually dieting and working like ■■ army preparing for battle. They see every look as either acceptance or rejection. Their entire energy goes into this level of being.

To grow spiritually is to see everything as God. Endless stories have been handed down as folk tales which express the inability of man to see God. A classic one is about a beggar coming to the door asking for food and being rejected. The beggar turns out to be God. It is the symbol of how people respond to the outer appearance rather than to the inner need.

When we have attained control over the physical level, through responsibility and discipline, we can then express our energy on a higher level. Tension on one level keeps the energy from rising to a higher level and expressing itself, thus giving us a choice. The ability to surrender has to do with having the quality either to transcend the situation and thus move on to another level, or to fulfill the situation on the level at which it occurs, and through maturity, detach in ■ natural way. A man who works and earns a good living and who has normal values should in no way risk his life for money. If he does, then money is his God. There are people for whom sex is God; there are people for whom power is God. There are people who have everything in life and yet pursue a political career which puts them under enormous pressure, exposes them to great degradation, and in every way makes life intolerable. These kinds of extremes reveal what the need is.

Society has made certain objectives desirable and made them symbolic of an ultimate goal. In religion it is the priest or minister who becomes the heavenly image. Ironically this is no longer a spiritual position but a political position that does not serve to advance the spiritual life but rather control it through power. Regardless of the capacity of the development of a person when he enters the church, once he assumes a power position, he becomes that. His natural love of God has to be demeaned "for the good of the church." The man who idealistically enters politics because he wants to effect a change begins to be ensnared in the party, in the buying and selling of votes, and slowly becomes a party politician. People are endlessly expressing the feeling that they have done the most good for the most people, instead of doing the

right thing. The continual appeasement of the pressures they attract keeps them from relating to the highest creative potential within themselves. Creative energy, the opportunity to change, or seeing the hand of God expressed in a situation, has to do with the ability to see a higher quality in a situation.



Photo by Barry Kaplan.

Teaching

In my teaching experience ■ good student is one for whom I have a deep feeling or whom I have learned to love because of his or her attitude toward spiritual work. A teacher can only give to the degree that a student is open to him. The great student is one who arrives for no apparent reason and can open the teacher by the depth of his need. It has been obvious to me for some time that this is the one area of life in which democracy exists. You can only grow spiritually if you have the need within yourself and fulfill a creative need within your teacher.

Anything you value and do not surrender will grow in you and in time overcome your spiritual desire. If your first and foremost need is to grow spiritually, you can achieve everything in life. If there is a holding on to anything other than the desire to evolve, this other wish will become the foremost drive and overwhelm spiritual ambition. It is often said that a man cannot serve two masters. Any power, ego image, or need in you, after the *shakti* has been activated in you, must be surrendered so it does not block the spiritual force. If it is not surrendered, we reach a high stage of inner development only to find we have fulfilled only a partial dream. Less than total surrender means partial reality – a sad reward for difficult work.

Everyone represents the highest force of spirituality, or God. We are each an instrument for higher forces, and any man we meet can be the symbol of higher creativity for us. This is reflected in our inner behavior, how we get along with our fellow man. There is nothing we see in another human being that is not a reflection of ourselves. If we were in a very pure inner state, there would be nothing that the impure (in others) could relate to in us.

Human beings professionally dedicated to serving their fellow men – doctors, nurses, priests, etc. – learn

quickly that their ability to aid others is its own reward. The attitude of objective service they maintain allows them to establish a relationship with the physically and mentally ill not possible even with their flesh and blood relations. Finer understanding requires a detached attitude if you are to see and accept conditions which ordinarily close and block higher emotions in people. Exceptionally gifted people are often "strange" in their lack of conformity to the rules and regulations of society. It requires special understanding to use these talents, and those who are able to deal with such people must be themselves unusual.

Human creativity is a free-running force of a higher dimension. Its very existence precludes conformity, and the person who tries to conform will greatly limit the potential of his gift. The energy is ever-changing. Most gifted people associate with other gifted people, who are also not regimented. They disapprove of the conventionally creative man who conforms to codes. Their conformity is usually the greatest restriction on their talents. They are so conscious of the criticism directed against creative people that they spend their whole lives channeling their forces into orderly patterns. That they lose much of their force does not occur to them, for they are often successful and can always point to their success as witness to their talents. If they were free within, they would see that their potential has not been realized. If they are blessed with the ability to be creative and to conform to societal mores as well, they should be doubly aware of the enormous gifts they possess. It is better to learn to be grateful for such a rare combination of talents than to drain off creative energy by heaping criticism on others. Negativity is only creativity without consciousness and by its existence proclaims a block in the creative flow.

To be completely open is to be aware of the continued creative flow which brings the opportunities to learn and evolve. As you evolve, you feel within yourself these creative opportunities. As we evolve, our whole mechanism sensitizes and warns us of approaching situations.

Fulfilling the responsibility of the harvest is not possible without consciousness. There should be very high consciousness in you as you take a mate, plant your seed, and

raise a family. Ancient man either performed in harmony with the complete cycle of nature or perished.

Often, I feel with a person before really looking at him or her closely. As a teacher of spiritual work, I have found that my best students are those with whom I have felt deeply. It is through inner communication that you grow. It is through inner contact that you can be nourished.

The truly creative man works in multiple dimensions. All that has existed, now exists, or will exist is open to him. He understands that time and space are meaningless. As a result, he is carried by his creative flow, unaffected by ordinary life.

The ability to surrender to the higher force enables you to experience miracles. Miracles are the manifestation of energy on higher levels; they possess no value unless they produce growth. When surrendered, they enable you to grow to still higher levels of energy. If a man who experiences a miracle feels he has reached the ultimate truth, his growth stops. Such a man is either simple, without capacity for further growth, or unconsciously afraid to pursue further.

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One day an intelligent, gentle-looking black man of about twenty-seven walked into my shop. I immediately sensed an awakening spiritual force in him. Looking closely at his face I could see indications of a high form of creativity. I asked him his work and he told me he was a classical musician.

We talked for a while, and I felt very positive forces within him. I felt he was capable of great spiritual development, and told him so. I told him I taught yoga and that if he was interested in developing his creative potential, I would willingly take him as a student.

Two days later he returned, and we had another short talk. I asked him to do a spiritual exercise with me, and he agreed. We sat facing each other. He surrendered within himself, and I opened within myself, allowing the psychic forces to pass through me to him.

Within a minute I could see manifestations on the surface of his face. His face became like a motion-picture screen – every half-minute it changed to a different face. In all, there were ten separate faces, each of an extremely strong, brilliant, swarthy man. They looked Latin American and seemed to be men capable of overthrowing a country. They were honest, completely dedicated men, who would stop at nothing to attain their high ideals of freedom. They would give their lives if necessary – but they wouldn't hesitate to take the lives of others. They would murder, kidnap, torture, steal, destroy property, instigate strikes, stir up riots, cause bloodshed – anything they thought necessary for their ends.

After working with this man, I allowed my internal system to relax. Something within me spoke. "If you help this man to be reborn, he could grow into a leader responsible for the deaths of five hundred thousand people. But this is not your responsibility – you must give your gifts to all who need them.

"If you do not help him, another leader may take his place who would be responsible for the deaths of four million people. Your work could save the lives of three and a half million people – but it is still not your business to judge – just to give as it is required."

I told the man what my inner voice had told me, and he was impressed. He told me he had great hostility toward white people, and that if he developed leadership ability he might well use his strength to bring about social upheaval. But he also felt that working with me might help him to break down his hostility. He asked for time to think about it, and we made an appointment for lunch three days later.

SPIRITUAL growth, like love, can exist only in freedom.

He kept the appointment, and during lunch he told me that his wife was very much in favor of his coming to see me. It was the first time he had mentioned her, and when he said the word "wife" I could see her face on his forehead. I could also see her parents and the qualities she had inherited from them. I told all this to my companion, who said my descriptions were accurate, but he seemed upset by them so I

stopped talking and let him eat his lunch in peace.

I felt quite close to the psychic flow coming from this man. It was obvious I could benefit a great deal from working with him, as he was a good instrument for me. I also knew I could do him much good.

The next evening he dropped by with his wife and young boy, both of whom I felt an affinity for. It was decided that both the man and his wife would start attending my classes. They worked with me for several weeks, but at one point I had to discontinue classes for a week because of a trip I had to make. When classes were resumed the young couple did not return.

I have often wondered what became of them – but have made no effort to find out. After working with many thousands of people, I have learned never to urge anyone to remain as a student. As long as my students wish to work with me and they try sincerely, I will keep them on but I have learned never to question when people leave – and never to pursue them. Spiritual growth, like love, can exist only in freedom.

A woman once came to my shop to buy a piece of sculpture as a birthday present for her son, who is a friend of mine. She had been a practicing psychologist for approximately thirty years. Several months earlier I had accompanied her son to her house, where she practices. As her son and I came out of the elevator a young couple entered it.

We found my friend's mother in the doorway. She commented on our good timing – her patient had just left. "Yes," I said, "I saw the patient." "Oh," she said. "It was not the pretty girl." "I know," I said, "it was the disturbed man with her."

As I had not had much contact with the psychologist, having only met her casually before, she thought it was a strange comment for me to make. She asked me what I thought was strange about this man. I discussed the type of mental ailment he had, and mentioned his skin which I said was cut and scarred. She said I was right, except that the man's face was not scarred but was as clear as hers or my own. About five years earlier it had been as I described it, but it had been rectified by plastic surgery. I told her also that the man would commit suicide within a year. It came to pass.

Later the psychologist came to my shop for the first time. She looked about and after a while sat down. She said she was often reminded of the impression of her patient I had shared with her at our last meeting, and she had just begun treating a young girl who she thought would interest me. That was all she said, but I was able to see within her mind a dark vapor within which the image of the girl was forming. I told her to say no more, and I was able to draw the image out of the psychologist's mind and bring it into a fully formed figure which stood before me. It was then possible for me to talk to this girl and to look into her mind and psyche. I described the physical girl to the psychologist and also her psychic problems.

She asked me about the girl's husband; I drew him from the girl's mind and then described him and the relationship that existed between the couple.

The psychologist then mentioned a young man who had been under her treatment for some months. I immediately saw him, and there was a deep emotional lurch within me as I could feel his frustrations and needs. He was a sensitive, brilliant child of seventeen; he was disturbed because he had no love contact from his parents, and this starved his psychic mechanism. He reached for this love through strong and destructive social contacts. The psychologist and I were in agreement about the boy's need for love and security and for someone to allow him to dig into them so he could stabilize his ambitions.

Then the psychologist tried to tell me of another patient, but I could not bring off the image. It was not until several hours later that I became exhausted by this new type of spiritual insight. I did not realize how much the experience had drained me but I was very grateful for a new way to work.

Some time ago I had invited about two hundred people to my home for a party. Some were people who study with me, others were close friends, and between us there was an open feeling of love and mutual nourishment. The party had been in progress for about two hours when a very gifted singer got up and performed. I found that my heart began to open more and more in response to this additional energy that was put into the atmosphere. Two weeks later I had another

party and there was a gifted pianist who performed. I had a similar experience. It then became obvious that these gifted people had a great quantity of energy flowing from them, which had the effect of nourishing something deep within me. I began to realize that I needed stronger energy for my growth. I began to understand that I had grown above the level of exchange with the people who were there. My energy was sufficient to fulfill their needs, but their energy was not enough to fulfill mine.

I tried to think of what I could do to raise my level of energy. I thought of several things I could undertake over a long period of time. Then I sat very quietly and meditated and came to understand that the need within me would attract what I needed. I deeply believe that we get exactly what we need and want. What we attach ourselves to expresses our individual creative position at the moment and also our potential for the future.

Later on, a very attractive woman came into my place of business. I'll refer to her as Mrs. Jackson. There was a great sense of the thoroughbred about her. As we talked, it turned out that she had a long history of medical training, but she was extraordinarily open. I thoroughly enjoyed the time she spent with me. She had come from a nearby city and we found that we had a friend in common, a woman remarkable for her accomplishments and her detachment.

Then when I was alone, there was a great sense within me of having known Mrs. Jackson in a past life. I also felt a connection with her that would fulfill itself through a period of time. Soon afterward, our mutual friend came into my shop. I told her about the very pleasant meeting and she, in turn, told me the sad news that the lady was dying of an incurable disease. I could find nothing within me that was alarmed by this. I also couldn't find anything in me that would accept it as something which would take place.

I sat and meditated and asked God to help me understand. Slowly the situation began to reveal itself. The woman and I had had a relationship in a former life. We were not married, but we had a close, deep relationship. It seemed to me that the unused energy of her past existence was manifesting itself within her body as disease. If I could accept from her

this unassimilated energy-cancer then I might be able to free her and perhaps also receive in the process the energy I was in need of.

It is always better to take what is available than to wait for what you think is right. I am sure Jesus kissed the leper only because the leper was there to be kissed. You can only attach to what is there to be attached to.

Mrs. Jackson came to see me again a few days later and I told her about what had happened to me when I was twenty-five years of age. I was told that I would be dead at thirty-one. I could not accept this, mainly because of my feelings of what I would be when I was forty, fifty, and sixty. Therefore, I could only interpret it as a rebirth. It was my hope that by telling her this, she would find it possible within herself to accept her own situation. It is not wise to break into someone's death room. Many times the death within a human being is what they have attracted and they are deeply attached to it. Disturbing it only makes death more painful. I was pleased when she opened up and told me her story, adding that she wished she could find a way out.

I feel quite certain that disease is only a manifestation of a call for help – a hope that somebody will see the need, the need to be loved and to receive energy. It's like someone drowning and going down for the third time, while there are dozens of people watching on the shore, with no one inspired to jump in. We need someone to volunteer to dissolve the energy block. She said she would be willing and asked where she could find such a person. I told her that I would be willing, not as a favor to her, but as a mutual thing, so that as the energy block dissolved in her, it could be utilized as a source of energy for me.

Before leaving on a month-long trip to the Orient, I sat for a half-hour with Mrs. Jackson, pouring energy into her and drawing out, with the flow, the cancerous energy. I worked very deeply and felt great heat as the flow was coming into me from her. There was no obvious experience during this effort except that I could feel a remarkable cooperation and a deep sensitivity on her part. I told her that while I was away I would try to work many times a day to continue drawing off this strong disease force and that she was to try to keep open



With the Rev. Eido Roshi, Zen Studies Society, at the opening of Rudi's store. Photo courtesy of David Rudolph.

and try to feel my presence.

For the two days before I left and for the entire trip I felt like a small stove into which an endless amount of coal was being shoveled. I burned and burned and burned. I do a particular exercise which helps flush negative psychic tensions out of my system. It works particularly well after any kind of shock situation. It has been effective in allowing me to work with emotionally sick people. By dropping the tensions after they leave, I have not become ill. Occasionally when I forget to use it, I find that my body becomes rigid and that tensions spread throughout it. After an intense confrontation with someone who is particularly difficult, I sometimes work for half an hour and then for two periods of ten minutes each to flush out the negative force of the encounter.

For the month that I was away, I was working on the average of eight hours a day flushing out the negative quantity from the half-hour that I had taken of this diseased flow. It became apparent to me that the energy that could be assimilated this way was very powerful though minute in quantity. The content was more than enough to nourish me because of its density, but the consciousness needed to refine this small quantity was enormous. This made it impossible for me during the month that I was away to have any personal relationships or involvements. I could not afford to put any tensions on myself that might stop the flow coming out of me.

An important factor in our growing is to be sure that all our objectives flow in the same direction. Anything counter to our purpose becomes a tension which impedes the rapidity with which we can grow. It is no different than a plant growing in nature. There must be enough water and sun. Too much water or too much sun will hurt the growth. It is the conscious balance that a human being can maintain that will produce not only growth but a healthy spiritual being. There is an instinct within us that allows us to attract what we need.

There is an expression, "Money goes to money." Spirituality certainly goes to spirituality. By increasing the amount of energy required to grow, a stronger appetite is developed, and this stronger appetite attracts situations which previously would have destroyed the mechanism. Because of the increased inner expansion the mechanism can handle a

stronger energy and larger quantities of expansions. There is an expression, "If you want something done, give it to a busy man." This is based on the correct premise that anyone who can do one thing well can do many things well, and that it is easy to expand something that is already in a state of expansion. In real estate, brokers always offer property to someone who has previously bought. The resistance in somebody the first time is so enormous that it is "a pleasure to deal with somebody that knows what he's doing." Spiritually what could be considered an opportunity for a developed person could mean the destruction of someone who didn't have a history of spiritual development and study. The more a person lives, the deeper his commitment to his objective, the greater the acceleration of his growth. A young or inexperienced person finds it agonizing to make a decision. An executive makes hundreds of decisions a day.

The accumulated intelligence that comes with growing and accelerating eventually produces within you an enormous mechanism. This mechanism is like a great computer. New information can be put into it, and it is fed by the intelligence of all past experience, allowing for a quick and positive answer. Intelligence is a developed capacity which works best in a completely open person. Tension is prejudice. It reflects self-rejection because of insecurity and prevents us from feeling oneness.

The day after I returned from my month-long trip, I had an appointment with Mrs. Jackson. She came to my shop and I could feel she was a little more open than before. I embraced her and felt as if she were my older sister. She told me that she had felt my presence while I was away and had had the best month in the two years since she had been ill. She also said that she had very little pain.

Two of my students who instruct for me, one in New York and one in Indiana, were in the shop, and I thought I would try to use them in working with this woman. We sat in a triangle putting her close to the base, creating a great heat and flow which penetrated within her. We worked at this for about twenty minutes. I then worked with her alone and found that I was able to go much deeper within myself and within her. I then left her in a back room to sit by herself.

I went back an hour later to see how she was. It was as if she was sitting within a twenty-foot circle filled with images. There was an enormous mass of figures surrounding her as if she had disgorged this congestion. When she rose and came out of the back room, there was a much greater opening within her. I felt that I had to find something within me which could make an effort to meet this great effort that she was making. I realized that the difference in our physiques might create an imbalance of a kind between us – I am a heavy person and she was quite slender. Although I had been satisfied with the two previous attempts, I thought that the thickness within me could become an obstacle to her purification and I felt that if I went on a long fast I could refine myself and draw more deeply from her.

On my trip, while I was having coffee in the Taj Mahal Hotel in Bombay, I had run into an old friend of mine whose family I had known for many years. I joined him at his table and he greeted me very warmly, as we had not seen each other for quite a while.

We made an appointment to meet for lunch the next day. When we had dessert, he very charmingly made an effort to get something unusual and typically Indian. It was called mango fool, which was a puree of mangos and sweet cream. He laughingly said, "There is no fool like a mango fool." I remarked that he didn't look as if he had had many mango fools lately, as he was looking quite thin and peaked. He said that he had just finished a month's fast. It was a grape fast in which he took only grapes and grape juice. He was a man in his late sixties and was suffering from several illnesses, which he claimed were very much helped by the fast. There was a book explaining the grape fast which he very kindly gave me, suggesting that it wouldn't do me any harm, as he liked to joke about my weight.

I had had some teachers who had remarked about my being heavy but the pressure of my life made it a difficult problem. I needed food in quantity to wash out the tensions of my everyday existence. I had been told at least a thousand times that I looked like a Buddha, but it never meant anything to me one way or the other. People would come into my store, look at a statue, then look at me and remark that there cer-

tainly was a resemblance. I was even accused of doing it deliberately. When I lived with the Shankaracharya of Puri, he made the following remark: "If you talk to a fool for a long time, you are also a fool."

I gave the book on the grape fast to a student of mine and told him to read it. He mentioned that, according to the book, grapes are a good means of fighting cancer.

This came to my mind when I felt I should fast to enable me to purify myself in treating Mrs. Jackson. I found myself not very hungry and surprisingly even went without any grapes for the first three days. I also found I did not need the quantity described in the book. After I lost the first twenty pounds, I found a relating vibration within myself which responded to a quality in Mrs. Jackson. As I continued to fast, I began to understand that she in a sense was a test of God to me. That by being able to do something for somebody else, I was able to do something for myself. Having such a high objective, the dieting became a simple and happy experience. The loss of energy and the haggard appearance of my friend in Bombay were not my experience. I found instead a lightness and joy as I felt the weight lift from me spiritually as well as physically. Michelangelo's expression, "I freed the statue from the stone," came to my mind. Even though the dieting started out as a conscious sacrifice on my part, it soon became simply an expression of a higher consciousness. I found one experience leading to another like stepping stones carrying me higher and higher toward God.

The purpose of all that I have written is to show how we can take experiences and use them as ascending steps. It is the conscious reaching for more energy and for spiritual development that allows us to go to higher levels. It is a limitation in the mind that makes people think that spiritual work requires the abandonment of responsibilities on the physical level, such as family and friends, a job, and the providing of food and shelter. This idea comes through laziness and spiritual ego, which has allowed inferior people to demand what very superior people attain through deprivation and very hard work. To see a great saint working in India is astonishing. His ability to have long and arduous interviews with endless numbers of people each day requires an almost

superhuman capacity. For this he is rewarded with a bowl of cereal and possibly a cup of tea. His system is so refined that it does not require more nourishment.

I began to understand that the quantity of food I ate was to give me the energy I needed to fight the tensions that had accumulated in this life. And after separating from Baba, the teacher I had studied with for many years, I needed to work harder to replace the energy I had received from him. At the same time I found that the releasing of tension opened in me a joyousness that allowed God to enter my being. A teacher in no way is a replacement for God and I found that the person with whom I had studied was so obsessed with his being God, or more than God, that I could not respect and sustain the relationship. Anybody who teaches by tension is an insecure human being. A teacher should give love and free people from tension so that they can open to God.

One evening after I returned from India and the day before I started the diet, I went to someone's home for dinner. It was in many ways my last supper. There was a very tense young man at the dinner party, who had recently begun studying with me. He came and sat next to me. He started to talk, and as he went on I found myself drawing in his tensions. I opened and kept seeing and feeling this flow coming out of him into me. I could take it into myself as easily as I could eat a handful of potato chips. Six months earlier if I had sat next to someone like this, his tensions would have agitated me, I would have become nervous, and I would have had to move away.

Several years earlier I had the experience of seeing the very ascetic Swami Chittananda, who was known for having lengthy periods of fasting. He was visiting in New York and I called on him. I was received by this gentle, frail little swami, who was very pleasant to me. We started talking and he asked me what my name was; when I told him that I had been given the title swami, I felt him withdraw into himself. It seemed to me that my lack of refinement and his extraordinary refinement made me less appealing to him, especially since we had both been given the same label, even though I used mine with great reluctance. When I asked him if he would visit my ashram, he accepted, though very tentatively,

and I felt it was his intention to come for only a few minutes.

It was fortunate that in the ashram there was a girl who had spent some time in India; with her help we were able to get flowers and fruit. When the swami came, everyone prostrated themselves before him, bringing him these simple gifts. The discipline and training that were evident were very much admired by this saint, who said it transcended the level of his own people in America. I felt that in some way this atoned for my own lack of development. I went to visit him on several occasions and tried to stay very open in his presence. It took me many hours each time I visited him until I could feel his inner vibration. I could understand it only to a degree and through respect found nothing in me to lessen the enormous reverence I had for this man.

A TEACHER in no way is a replacement for God.

It had always been my understanding that purity could be a limitation to spiritual development, as without material to burn, one could not develop. I felt that the coarseness of myself gave me very available material to burn and purify. However, I might be merely justifying my reluctance to surrender some ideas and habits. My ability to feel the presence of this saint and to relate to him with a more secure feeling within myself was, I began to feel, part of my fasting. Surrendering in depth changes our pattern, and then when the energy goes through our spiritual computer it brings increased quantities of new knowledge. The process can be compared to the ability of a great scientist to assimilate in one minute information that has taken years and years to accumulate. When you have attained this high level in one area, any new information brought to it raises the level of that information.

Spiritual work, being an expression of very pure creative energy, affects anything touching it. It is the most fertile, nourishing soil. The joke about Texas could be applied to it: if you put a seed in the ground, jump back, because it will grow so quickly it will throw you off your feet. But when we develop within ourselves and enter this creative flow, we must not jump back but allow the flow of creation to

express itself.

All things that reflect spiritual growth are the manifestation of energy. The pattern manifests itself as a moving-picture not only to show what is happening at the moment but also to project the future. A stockbroker on Wall Street has dozens of graphs and innumerable sources which he continually keeps in touch with to project relationships. The depth of a stockbroker's sensitivity to the material and the rapidity with which he acts determines his success as an individual and the success of his firm. It is not only our own capacity that determines our success; the people and organizations we associate with can limit our capacity in many ways.

The world is full of people who are brilliant after the fact. The capacity of any conscious flow to work to its highest potential requires rapid assimilation of information and energy and rapid expression of the energy in constructive terms. The understanding of the changing inner content of energy necessitates that creative action be put into practice as soon as possible after receiving inspiration or knowledge. It's something like squeezing an orange and getting immediate nourishment from it, as exposure to the air will destroy its vitamin content.

A child is created because of the drop of semen that a man implants deeply within a woman. This seed is not exposed to the air and works because of that and because of the depth. The same principle applies to all seeds. They are received in an act of surrender. Invariably when any creative act is put into form, there are many people who say, "That's exactly the way I was going to do it." Unfortunately, they had the concept but they did not act upon it, which makes them only witnesses to somebody else's creativity.

There are many talented people who amount to nothing. There are many superior people who live deeply unhappy and unfulfilled lives because they do not have the discipline to put their talent to use. A growing creative existence requires large amounts of a continually higher energy to sustain the pattern of growth. Along with this growth there is the need to act upon the stoppages and to keep the flow of creative energy constant. Since man is not a machine, there are increases and decreases in his flow of creative energy.

This fluctuation causes stoppages which, if they are not corrected, will break down the mechanism. If this were to happen in a cotton-spinning machine, it would show up in the lack of finished thread being wound on a bobbin. It would also cause a tangling of fiber, which would not allow the mechanism's repairs to be made.

In your instrument, a deep and subtle consciousness is required to find the change within your creative flow. This is easily discernible by watching the product or the outer manifestation. If a person's activity suddenly decreases sharply, or decreases slowly over a period of time, it is an indication that the creative energy is not flowing properly. Acupuncture is a method of using needles for energy by shocking the group of muscles which are tight. The needle penetrating the area of these tight muscles causes energy to flow and to be assimilated by the body in a normal way.

There is a very definite relationship between body structure and spiritual existence. As we grow from childhood to maturity we encompass our tensions within the physical maturity of our tissues, bones, and flesh. It is one of the unconscious ways a human being armors himself against the pressures of life. It is one of the reasons that peasants throughout history have always been short and squat. It is nature's way of creating that physical, psychic coating within the physical body that enables the species to survive. Thickness of any kind helps absorb shock, psychic or physical. Layers of insulation protect man from brutal living. This in no way suggests that people of higher social and economic levels do not develop their own particular shells. One of the ways that society separates people is by their physical appearance. Many similar characteristics of build can be seen from culture to culture; a ditch digger in Japan is built much like a ditch digger in Europe or a ditch digger in Peru. This is amazing in a sense, since the diet of these people can vary enormously.

To rid the body of inherited tensions, you must either break them down so they can become part of the flow of creative energy or learn to use them consciously toward the direction of spiritual growth.

All structure within a human being represents the natural resources given him at his birth to enable him to reach

complete fulfillment. It is very much like certain countries where people have lived for many generations without exploring their natural resources. In present times, these countries have been found to be enormously rich; their riches and the necessary technology to free them will begin to raise their standard of living. This has come about through the world's need for their raw material.

It is essential for a human being to place himself where there is a call for what he has to offer. Having the advantage of movement, naturally he is not restricted in the same way raw materials are that are locked in the earth. Black slaves in America escaped from the South to the North when they had within them the wish to fulfill themselves. European people of all classes and religions moved to America for the same reason. Today the movement need not be from place to place. It is essential that it be from level to level within each person so that he can find out how he can free himself of his own restrictions, which are the tensions which come through his birth and past life.

Women are fighting for their liberation. One outstanding expression being manifested is hostility — not an opening up of the deep quality that is within a woman. We see the same thing with blacks and every group that proclaims its need to be free. This is a direct expression of how tensions are the first thing that must be removed before a person can find his inner freedom. This has to be understood so that it is not met with counter-hostility, but with love and consciousness. The need for deep nourishment is there, and it is the only way to break down these tensions. The best treatment for a starving man is for him to increase his food intake slowly. This is the only sensible way to achieve change, but of course this advice is usually resented as everyone wishes immediate results. Slowly nourishing the starving man allows his adjustment to be complete and he does not suffer from the muscles being overloaded before they are strong enough to absorb food quickly.

THE WISH within a human being is the most powerful energy that exists.

Fasting has the capacity to bring muscles and tensions to a state of surrender. It releases psychic tensions

which are held when they are fed in a normal way. These tensions are held in the muscles and tissues. Being overweight causes additional pressure to hold them in and makes for more defensiveness. Even a naturally thin person fasting for ten days would benefit enormously by the releasing of latent hostilities and poisons held in the muscles and tissues of the body. It is easy to squeeze water out of a rag. The thickness or thinness does not change the structure's capacity to hold negative quantities.

The poisons and tensions held by the body from birth account for much of the inherited disease which is seen in family histories, such as gout, rheumatism, and asthma. Many of the diseases prevalent in a family rest in the tissues upon the conception of the child. The child flowers into the same type of neurotic from which his seed came, from his parents who possess similar potential. A good way not to be possessed by these characteristics is to fast and discharge these poisons from within the tissues.

A very, very important factor during fasting is the need to be quiet. To release one group of tensions while under the influence of another group of tensions is insanity. Any attempt at change must always take place with higher levels of consciousness and lower levels of tension. It is necessary for a person to consciously raise the level of his relationship during this period of inner chemical change. As a woman bearing a child is given lists of things to do and not to do, things to eat and not to eat, it is also the tendency of people around her to become more loving and tender during this time. This makes a baby the beautiful object that it is. Few women regularly receive the tenderness and love that they do during this time of childbearing. The man is completely open because the child, not being a reality until it is born, is still in the illusory state, having an unknown potential.

The inability to live with perfection brings out in a person his sense of inadequacy, which turns to violence and which begins to reduce the situation to a less perfect state. Once the objective is reached, the need to raise the level of consciousness is essential to maintain the flow of energy. In the case of a child, when it is born, it has projected onto it by its parents a future which is positive and happily acceptable to

the parents. This pertains not only to a child but to friendship, to marriage, and to any other relationship.

The imagination and energies within a person have the capacity to shape the future. The wish within a human being is the most powerful energy that exists. It can scale mountains and cross oceans as it expresses a depth beyond the ordinary. It is capable of the extraordinary as it continually expresses a force which can control the destiny of the individual himself or the person he relates to.

A continual flow of energy going in the same direction year after year is capable of doing anything. Need and pressure can turn anything or anyone into something of an extraordinary nature. The need for change has only to do with the ability to meet a strong energy and allow it to become a guiding force. Martin Luther King's most touching expression was, "I have a dream." A visionary has the capacity to suffer for other people and for an objective regardless of insurmountable pressures. These pressures stimulate and nourish rather than hinder a strong and creative person. Gandhi had a dream; Moses had a dream. It is the ability to visualize beyond the limitations of society that can set the world on fire.

The daring of one person's expression is the key to the door of many people's energy. It is necessary for us to find the challenge that can raise us to a higher level. We meet a challenge, we meet a dream; and because that energy is greater than ours, reaching for it gives us the nourishment to fulfill it. This is the expression of an inner hunger that can only be satisfied by feeding on this energy.

When I first met Mrs. Jackson, it was not an energy that I was looking for, it was a situation that was available. It's never intelligent to question what is given, but to accept it and learn to assimilate it. Man from culture to culture has eaten different kinds of food and after generations the capacity to eat and receive nourishment has become so remarkable that diets of some regions might kill people of others.

There is within people a capacity to understand external purity. They can easily accept the need to have pure food and water. They can accept going to monasteries and detaching from ordinary tensions of life. But they may try to use an



In India, c. 1968. Photo courtesy of David Rudolph.

air conditioner to bring clean air into a house in which there is a bad gas leak. Anyone having a furnace knows that every summer it must be cleaned so that the grime that accumulates inside and outside of the pipe is removed. Various parts must be washed and replaced or the fuel that comes into the furnace gives inadequate heat. If internal parts are neglected they can cause the entire mechanism to break down.

It is not how much we receive but how much we can internalize that accounts for our capacity to grow. Consciousness in a person is the ability to make the connection between himself and the source of energy and to keep it open and flowing. A good furnace is one that takes in fuel without any waste and gives off maximum heat. For a person, wrong identification and attaching of levels lower than the ultimate objective bleeds out energy and reduces the capacity for success.

IT IS not how much we receive but how much we can internalize that accounts for our capacity to grow.

There should be no conflict between three dimensions of work operating simultaneously. As an example, as I identify with Mrs. Jackson and draw energy from her on a physical level, then raise the energy from her on a spiritual level and refine it, the process causes me to surrender on a physical level all the negative psychic tensions, or the nonassimilated matter out of my body, and allows the flow from her to me to continue. The refined matter is then brought through my body to the top of my head where it connects to a higher creative energy, or God, allowing my attention to be on three levels simultaneously. It is the need to focus on one area at a time that creates tensions. As the heavier quantities flowing from one dimension to another are refined, they remove obstacles and discharge tensions.

An interesting experience for me during my fasting was the capacity of my chemistry to draw more energy from the atmosphere. I had been on the fast for about a week when I walked by a freshly cut lawn. The smell of the grass was particularly tasteful, and I found that deep within myself I was able to open and draw nourishment from this smell and from

the energy put into the atmosphere by the cutting of the grass. It was being drawn in from the center of my head and taken in by muscles and cells, which had become more sensitive.

I have had several such experiences since. It is a sensitivity that comes from years of practicing yoga, plus the effect of fasting on my ordinary mechanism. This consciousness of drawing energy into my being from the natural nourishment in the atmosphere, such as green woods or bodies of water, has become another form of identification for me. The awareness of sound has intensified. The awareness of color and other sensory perceptions has become heightened. The expression that I found on a nourishment level has extended itself into other areas of my life. To identify with lesser or perhaps more brutal situations has become increasingly difficult for me. It is another kind of fasting or dieting. The consciousness of the sensitivity of the people I find myself with is in direct relationship to my capacity to be open. The less intelligent and sensitive the person, the less open I am.

It is amazing for me to understand that food in a physical form is no different from food in a spiritual form. The people and situations we allow in our life directly affect our ability to grow based on the amount and quality of the nourishment we receive from them. It is again the old cliché of "money goes to money." A thick person eats thick, thinks thick, and thickens everything by his attitude and thinking. He should be willing to "fast," that is to remove himself from his ordinary surroundings until he can assimilate the heavier energies so that his system can clear and receive lighter and finer forces which will allow him to become more sensitive.

A steady diet of refined food or vibrations will not suffice to attain the ideal growth that is theoretically possible. It is not possible for a human being to change the inner condition by just fasting or altering the diet. To effect a real change, conscious effort is needed to clear out the system and allow it to grow organically strong enough so that it can absorb the change. Real change takes several years of conscious effort. One needs to fast, to keep a little more detached from past habits, and to slowly allow the inner mechanism to develop so that it can grow consciously with the new energy diet.

Change within a period of three to six months, or even a year or two, succeeds in creating illusions. The steady change in diet will make the mechanism finer but will not allow sufficient inner energy to flow through and support the organic growth necessary to fulfill the responsibility and the future growth of the organs at a rate that can be assimilated and also to perpetuate its ultimate potential.

In nature it is the endless crossbreeding of a new strain for dozens of generations that produces a superior strain. In a human being it is the wish that is reflected in enormous outer change. It is our emotional capacity that allows us to make the sacrifice and it is our minds that reflect that sacrifice.

To really serve God is to rationally follow the laws of nature. It requires patience and time to allow the transmutation to take place. If you love your family and wish to grow through them, you must be open and keep the flow of energy going between you. When you marry, the respect and flow must be expanded to encompass both your family and your husband or wife so that you are extending the creative flow as well as the genetic flow.

We have the illusion that we can exercise our own will for our own end. The entire concept of spirituality is submission of your will to a teacher as well as to a philosophy or religion. Many times, against tremendous resistance, the student submits and then the energy connection occurs which makes for a rebirth. It is particularly difficult for willful or stubborn people to allow this to occur. The defensiveness of the mind is unbelievable and many people who make efforts and pay the full price of time and energy do not succeed. It is the deep unconscious which prevents this marriage of energies, or crossbreeding, from taking place. It is the inability of the person to submit to anybody or anything. It is the primitive resistance of a primitive human being. I have taught for over twenty years and find it a recognizable quality, as there are certain characteristics which exhibit themselves in the personality. They are frustrated by their own sense of value. People feel superior to the situation and deeply resent submitting or being a student. They usually feel they have an ability to teach and always fight for a minor position, such as a teacher or apprentice, that puts them above the level of a student.

It is like a prize fighter who never stays down for the count of ten. He gets up continually and gets his brains knocked out. A deep inner pride allows him, in his own mind, to feel he has never been beaten. To truly surrender is not only to be beaten but to not care. It is not within the capacity of a weak ego to ever give in. A real human being is one who will die for what he believes, and because he will die, he has the potential of being a true vehicle through which God can work. When people do not have the inner security to completely submit, it reflects their own will and their inability to truly accept God's will to work through them.

It is very difficult to explain this to anybody who has never really surrendered. It is like trying to squeeze a greased pig. It just won't stay in your arms, in the same way that trying to consciously work with people who cannot submit to God makes it impossible to have a real connection with them which will eventually free them to have their own connection with God.

The greatest thing that you can do is to really ask in your heart to be open so that you can surrender to God. If you can't have the dramatic experience of your heart opening to this wish for your creative growth, then all the work you do in the future will be superficial. It does not matter how much you work, how long you work, or the sacrifices you make; unless the effort springs from a deep conscious surrender, all the energy you put in and all the effort you make will not become deep nourishment. If this deep conscious opening and wish to grow does not exist, the result will be superficial and unproductive. To have a good garden, all the fertilizing, watering, and work must take place within the confines of the garden. Watering around the gate outside the fence and indiscriminately throwing fertilizer and seed in the air is not the same as working in the area where it is needed. A man who does not open within himself to the greatest depth possible, and continue to expand the effort, is like the man in the parable of the sower throwing the seed on the rock. Every effort for a human being is internal and in depth. A deep conscious effort will bring results.

There is a gap somewhere in our minds which does not let us relate to things as they exist. We are always trying to

change the nature of things; however, as we evolve, truth continuously changes. As we learn and experience, we should stay detached so that we may continue to change. We need great inner nourishment to grow to the connection with our past lives and when we reach that energy we should accept it in a state of surrender. It is often said that everything that was and is exists in time at any given moment as well as everything that will be. To be connected with that is to have that sense of creation which is truly the expression of a spiritual being.

My feeling about the woman suffering with cancer encompasses all the levels of physical and spiritual energies as well as connecting to all past lives; because of this there is a completeness which defies definition. The need to explain is itself a limitation on the experience. It is only to show the connectedness which occurs when you surrender. Each day, the energy coming into the atmosphere contains something pertinent to both my conscious development with this person and my own ultimate development. It is living in yesterday, today, and tomorrow simultaneously. It also is doing good to both her development and my development. Everyone around me is learning, everyone around her is benefiting. The total good is there, the expanded consciousness is there, and the gratitude toward God is there. We are all growing. Nobody is superior; the situation expresses creative energy – not personality.



The young Rudi with large metal Buddha from Burma.

Part Two



Photo by Barry Kaplan.

Time and Space

There is great interest and emotion in people whenever the subject of reincarnation is brought up. Some strange magic responds within people when you talk about a past karmic relationship. It is again the old cliché of familiarity breeding contempt. People who believe in reincarnation usually feel their past lives more vitally than the present one. It is always what we do not have to be responsible for that seems attractive. As our present life includes our past lives, how can the whole (our present life) be less than the part (our past lives)? It is unrealistic not to try to extend and deepen the life which we are presently living. Past connections are only as valuable as the consciousness of the person using the connection to expand what is in existence at the present. What many people fail to understand is that the second we connect with the past experience, we have succeeded in bringing it into the present. It is either brought in with consciousness and incorporated into the present, or it becomes an illusion. It is an illusion in the sense that the energy, which is being fed into the past, can in no way advance the growth of the individual. By bringing past energy into the present, we can expand consciousness and grow. Emotional identification with past experiences has even deeper potential for illusion and fantasy than the consciousness of a present situation.

People often dramatize to the good or bad something which they reflect upon. When there is a connection karmically, we have an inordinate capacity to project only positive quantities on the previous relationship. It is certainly good to enter into a relationship with positive feelings and to feel all kinds of warmth and love. If the connection of two people has positive quantities, then the situation around them will show increased growth. If the past karmic connection was a negative or destructive one, it will reflect itself in circumstances around the people; one or both of them will become weak as

a result of the additional energy flowing into this previous relationship. What we would like to happen because of some romantic idea of past karma or reincarnation connection is an illusion.

Once I was visiting some people who were not particularly good gardeners. They proudly showed me their garden and it was covered by a carpet of plants with beautiful red leaves. Knowing their inability to sustain other forms of plant life, I became suspicious and I asked them how long the beautiful red plants had been growing. They said just for about four months. I don't know much about plants but I know these people very well, and I said, "I believe that they may be weeds." They were very upset and felt I couldn't enjoy the beauty of this growth. I said my attitude was based on their history as gardeners. I felt therefore that the only thing they could grow was a weed. They checked out the plant and found it was a weed. They had a very difficult time removing the plant as it spread underground at an incredible rate.

This is really the reflection of realism against illusion. They wanted so badly for the plant to be a precious one that they could not allow themselves to think of it as a dangerous weed that could choke off everything else.

Emotions, particularly past connections from Time and Space, have such a strong root system – having survived over such a long period of time – that when they attach themselves to people they draw very deeply and succeed in growing at an extraordinarily fast rate. Furthermore, such energy is only contacted after your consciousness on a spiritual level develops to a very high degree. Only then can you be aware of these past-life connections in even small ways. Because they come from the deep past, they have depth. Because of the great elasticity essential for travel through Time and Space, they have great strength. These cosmic seeds are not for amateur gardeners to play with. They take a deep consciousness and detachment to be used well.

A human being must reach an advanced stage of spiritual development before he or she can exist in Time and Space. By Time and Space I do not mean the time that we measure by clocks or the space that we measure by yardsticks. Time and Space are absolute realities, and can be

perceived only through true enlightenment. The time and space accessible to mortal senses before enlightenment are imaginary concepts – or, at best, minuscule segments of Time and Space.

IT is always what we do not have to be responsible for that seems attractive.

It is the nature of anything which has grown in depth to accelerate as it advances. The equipment and foundation and the understanding of the person have come about through great effort and development over a period of time. The amount of spiritual work that goes into development on the physical, material and then the spiritual level gives two dimensions of soil, which can retain this energy for a third dimension. Time and Space experiences are not for undeveloped people, who do not have the depth to hold anything with such a deep root system and with such an accelerated pattern of growth. You can raise morning glories on a terrace, but you certainly cannot raise oak trees on a terrace.

Anyone working to grow must consciously understand that the further you grow and develop, the deeper your detachment must become on an emotional and intellectual as well as a spiritual basis. You have to begin to accept the fact that things are as they are, not as you wish them to be. You need to develop a practical, simple, and essential consciousness. Projecting, dreaming, and wanting are for people with a great deal of time and no development. It is a waste of energy to fight inevitable situations; to grow, you must change within yourself and transcend the situation. The dreams and hopes and illusions of people have to disappear as they grow. Otherwise, they can never accept the realities. Moreover, the realities are richer and manifest the rewards of growth. It is the fool who forsakes that which is for some strange reward which lies within him from either a past life or some perverted childish fantasy. He is like a tourist who runs to India for the first time taking along his old childhood dreams of the exotic East and forgetting to take along dysentery tablets. In one week, feeling a free spirit, he eats and drinks indiscriminately, ruins his physical system, and has to leave.

Consciousness means living with conscious choice – using our energy in a way that perpetuates the positive pattern that we are pursuing. All manifest patterns are life, and any sign of being less than vital requires the immediate looking toward the atmosphere around us and pulling out those elements which are drawing the energy away from the direction that we wish to pursue. We must be ruthless, because the people or situations that draw our life force weaken our entire structure and our ability to see consciously the changing patterns within the structure. A plant that is attacked by a fungus or some kind of bug reflects, by the yellowing of its leaves, that it is in danger. Any person with consciousness would see this and spray the plant or clear away the condition that is destroying it. By being unconscious, we endanger the total structure. Everything that lives expresses in dozens of ways the need for attention. It is the constant need for consciousness during patterns of growth that determines the ability to continue growing. Life is very strange: we do not always receive energy from the people we are most deeply involved with. We are taking in a small amount which we deeply identify with because of the emotional quality, but we ignore the enormous amount that is flowing out because of our need to sustain the emotional and illusionary effect.

YOU do spiritual work to satisfy your existence on earth.

Many years ago a young married woman used to visit me at my place of business. A very strong emotional connection existed between us. It was in no way obvious what the connection was; being young, I felt it was emotional. It took several years for it to work its way out and I found that the quantity of energy going from me into the situation was unbelievable. It was the closest thing to dying physically that I ever experienced in my life. This experience took from me a vast quantity of energy and it also caused this woman to behave in a manner that was completely contrary to her usual behavior. It was like feeding very rich energy into a small fish which, because of the strength of the energy, became a big shark and a dangerous quantity to deal with. I found it was not possible to blame this person but understood that strong

emotional quantities are good only if they have a mutual balance which is positive for both people.

Because of this experience I have watched many intense relationships and found that often one person grows by the complete destruction of another. It is not always the way people enter into a relationship that counts; it is what the chemistry between them produces after association. A relationship between a weak man and a strong woman may develop a strong man and a weak woman, as the man's chemistry may eat out the woman's chemistry or vice versa. In spiritual life, as in ordinary physical and material life, relationships which function very well can change extraordinarily, depending on how one person's chemistry eats or is eaten by that of another. It is essential to understand consciously that good friends can become dangerous obstacles if we are not aware of the constant changing flow between ourselves and others. We all would like the security of consistency, but it does not exist except in our relationships with creative energy, or God.

Many people love to help support ■ starving artist. They will move heaven and earth to bring him to public attention. If the artist succeeds, a great percentage of his well-wishers may become his critics and deride him and make all kinds of demands on him. They become enraged that he has grown beyond the level in which they felt comfortable knowing him. It is one of the hazards of conscious growth. We must understand that as we grow toward our enlightenment and toward God, we are simultaneously growing away from many people. In nature, ■ fast-growing tree will dwarf a slower-growing tree and cause it to perish by cutting off its light. It is not always weakness that makes somebody unable to sustain a relationship; it's sometimes impossible for certain kinds of people to grow with other people.

Compassion and love and a deep understanding are needed when somebody asks to be released from a relationship. If you are growing, it is the deepest kindness to allow the relationship to cease. Otherwise, you are like a rich man taking a poor friend to a restaurant and letting him watch you dine in splendor. The unconsciousness of many people at a particular time does not allow for their growth. Some grow-

ing people try to carry their friends along with them; this not only will slow them in their own growth but will bring tremendous frustration and psychic suffering to those who cannot keep up the pace.

As I reflect on my last thirty years, there stand out four different groups of people who were deeply interested in me, feeling within me a great spiritual potential. It was a shock to find that the people who defended me against everyone else were the ones who turned on me most violently when I did the unforgivable thing of fulfilling their prophecies. It took me many years to understand that if they had the potential within themselves to grow, they would not be identifying themselves with my capacity but would be developing their own.

You do spiritual work to satisfy your existence on earth. The extent to which the spiritual force rises is limited only by your will. We continually feel satisfaction from small results. Swami Nityananda wrote about breathing and following the breath down into the body. When we drop a stone down a well, it always takes much longer to hear the splash than we believe possible. It is a very simple principle in spiritual work which is seldom followed: we should allow more time for breath, movement, and energy to expand. We never finish anything, particularly in our expression of spiritual energy. Meditation is the limitation of our will by using spiritual force to keep us on the earth and making bearable all existing negative conditions.

Jesus as a symbol has been distorted. Few people take him as a point above themselves that they can project into infinity. He is used as a point against which their own growth is measured and limited. Almost all spiritual teachers are the limitation of their disciples, not a projected point in space to measure from themselves to the teacher and then out into the real spiritual world and beyond.


When your base is secure enough you can surrender it. When the spiritual life is secure enough, you can also surrender it; and to your amazement it does not come to a halt, but keeps expanding upward, refining endlessly. It is our mind and imagination that continually seek the limit, because we cannot bear to part from all the things that we understand

or think we understand. We prefer to perpetuate the imaginary past rather than to explore the true reality of our nature. It is by allowing our energy to rise endlessly that we discover our real connection with the energy that is in the atmosphere. To be secure enough to allow this force to flow out of us and rise and rise and rise endlessly is to contact the properties that exist in Time and Space.

We are so insecure in ourselves that every materialization we encounter we wish to embrace forever. We don't merely embrace it, we squeeze it until it ceases to nourish us. It is the continual need for conscious surrender that allows spiritual energy to flow. All things found in the atmosphere represent energy that can enable us to ascend to higher levels.

One morning I was sitting for a painter, quietly working inside. My energy went further and further out and I saw a strange face looking at me. It looked like an *arhat* (ancient saint); a very distended head and very ancient face. I found some resistance, and I had to take a deep breath to open within myself to bring the impression closer. I felt a strong tingling in my temples as the forces from this being were imposed upon my head and brain. The face retreated and ten minutes later, while working again, I saw it approach; this time with full body, in a robe. I opened very deeply to receive this contact and found a blending of my chemistry with the chemistry of the manifestation. This lasted for about ten minutes. Then I saw person after person standing one behind the other with this particular figure in front. It was like an endless chain going up into the atmosphere. I could feel a brotherhood with all of them as though my energy had joined theirs in a spiritual being. For the whole day I felt this connection and the nourishment coming from them to me.

It is this type of experience, coming from Time and Space, that changes the entire chemistry of a human being. It only adds to us and in no way threatens anything except our resistance to change. I have a continued sensation within my chemistry of this blending of the content of astral beings with mine and the changing of my energy – the content of these manifestations blending within me. It is a decidedly uncomfortable feeling to have your nature changing and the chemistry within your body assimilating these cosmic vitamins. It is



much like having your parents say, "Take it, it's good for you." I always have to talk myself into swallowing these spiritual manifestations and absorbing them always throws my chemistry into a turmoil. As the increase in these energies comes into my being I see the changes that are manifesting themselves in my ordinary life. The sweetness that is growing in my being is manifested by the people around me. Only by loving and serving them can I accept the wonder and goodness of my life evolving into this.

Once as I sat looking at some of the great early Indian stone carvings, I could see they represented the spiritual force coming to a higher dimension. They represent the beauty and the love and the being that we attribute to God but is actually the maturing of spiritual energy. It is living the spiritual life, not talking about it, that finally brings it about.

Going from the physical to the spiritual and from the spiritual into Time and Space in no way requires change of a physical nature. As progress has been made in electronics, aviation, and all fields that have to do with mechanics, the ability to encompass more machinery has made it necessary to miniaturize. If the instrumentation of a 747 jumbo jet were proportionate to the first commercial airliners, the size and weight alone would disqualify the larger plane from existing. Growth and dimension require compactness. This compactness does not mean that things are minuscule but that they are small in relation to the work that they can perform. A rocket going to the moon travels thousands of times the distance that an airplane does but it is not thousands of times the size. At times it is even smaller than the less refined instrument. This is due to the refinement of the fuel that is used. Until you understand within yourself that the concepts of size and distance do not have to be related, you will be limited in your mind. Surrender must be in no way a limitation of size and distance. These are limitations of the brain. By feeling energy moving endlessly through space we can begin to attract the extraordinary quantities which are available.

In the growing process, you will encounter an unbelievable amount of sound and pressure while reaching into the atmosphere; you require a mechanism elastic enough and strong enough to carry a spiritual force and to withstand the

shock. A man descending deeply into the ocean has to adjust to the pressure due to the change in atmosphere. Ascension into the spiritual atmosphere has the potential to keep you from venturing into a dimension which you instinctively fear. The continual rising into higher and higher levels of the atmosphere causes chemical changes which slowly build a mechanism that can carry us into a still higher atmosphere. It is our instinct to stay on the earth and it is our consciousness that allows us to open and absorb the tensions and transcend ourselves. The sense of adventure and the sense of limitation must become the driving forces which allow us to go endlessly beyond ourselves. There exists in every human being the need to breathe. Pioneers in all countries, pushing endlessly into the vastness of physical space, have demonstrated claustrophobic attitudes in whatever atmosphere they existed in. Once you begin to feel the vastness beyond yourself and tune into it, it is the need to breathe again that will allow you to drive endlessly into the unknown. We always pollute the atmosphere around us. The desire for fresh and vital energy should motivate anyone to reach into higher realms. Look at a tree and you see it reaching into the atmosphere. Man in his normal position looks to the horizon. Civilization has made us look to the ground. It is the weight of the physical and material world that puts the weight, the pressure, on our backs and stoops us so that we look into the earth. By reaching up to God, into the endlessness, we find within ourselves the raw material and vitality to provide that which is needed in this endless pursuit.

Every time I feel an opening above me and reach toward it, working and trying to expand, everyone I know will say, "Do you expect more? You just finished something yesterday." It is the endlessness that necessitates finding and moving on. There are two kinds of people: those who find a river and build a house near it and those who find a river and fight their way upstream. It is the fight upstream which has to do with getting beyond the point of creation. Building a house near a river will bring about a family situation. This will bring more life into the world, but fighting to go up the river will bring about rebirth.

In all spiritual situations we work to gather energy

for rebirth on the physical level. This detaches us from the physical. When we reach into Time and Space we are gathering energy in Time and Space which frees us from attachment. We no longer need to identify with an image; once we have gathered all that we were in the past, we are freed of the need of manifestation. The images of our past fade like a photographic print slowly fading as each superimposed image disappears. The image gathered on the film is due to the exposure of time; and as we reach back into time, the images of what we were slowly dissolve into energy. Eventually this destroys all manifestations of our being. The being alone remains and this is foremost.

THERE are two kinds of people: those who find a river and build a house near it and those who fight their way upstream.

To enter a room, you go through a doorway. To enter the endlessness of the void you must also go through the doorway. The doorway in this case is the unconscious. It is unconscious only because we never enter into it, as we are not prepared for the room beyond. All the attributes and stories and symbols and myths relating to this good and unknown quantity are the clues to the real purpose of the unconscious. To understand truth you must first surrender the lie; to find consciousness, you must first enter the depth of the unconscious. For ages man has looked up to the heavens, to the vastness that he can reach only through the doorway of the unconscious. It can be reached by simply wanting and opening and feeling within ourselves – by being ready. The Bible describes the condition: “Knock and the door shall open.” So, too, when we are ready to enter the void the doorway in our unconscious will open. When we can feel everything that we are and very simply reach within ourselves – into our unconscious – we can see this doorway.

It is the ultimate in simplicity when our unconscious connects with the nothingness in the void or infinity. Man always brings his profundity and his enlightenment to his search. The very vastness of cosmic consciousness demands

only the simplicity of our nothingness. Our conscious mind is only the crust that protects the treasure that lies in the unconscious. Enlightenment is like a man going into Ali Baba's cave and coming out with a few trinkets. All enlightenments are just the momentary flashes of the treasure house that exists in the unconscious.

THE FUEL for Time and Space is nothingness.

It has been written that you can only have that which you can surrender. When you are free you will understand and receive what appears to be everything. Someone working in Time and Space can only be of service to God. This is reflected in the state of being, not in the state of consciousness. A state of being is that vehicle through which realized energy can flow. It is essential to use the right fuel in any vehicle. The fuel for Time and Space is nothingness. In a state of surrender, or nothingness, our energy becomes fine enough to carry us spiritually into Time and Space.

As we have taken isolated treasures from our unconscious, we have always found *something*, but if we just surrender to it, we find the *everything*. *Something* is again the restriction of the mind thinking it has acquired something, rather than a state of surrender and nothingness – in which nothing and everything must exist simultaneously. It is zero and 360 degrees where the two points meet. It is the beginning and the end.

In life we see differences; in spirituality we see the oneness of everything; in Time and Space we *are* the oneness. The oneness of everything exists only in a particular form which expresses the nothingness of everything. It is the tube that carries energy to all plants and animals. This flow of creation comes into each plant and bush, tree and vegetable. We can pick hundreds of tomatoes off a plant and the life flow coming through the stem will endlessly give creation. The type of vegetable has only to do with the seed; that which feeds it and allows it to become is the same energy that flows into all matter.

In spiritual work we tune in to the *Om* sound. It is the direct current of energy coming into our world which

nourishes spiritual growth. It is the surrender of the mind which allows us to hear and contact this force. The sound is in the nature of an ascending or descending energy. It sounds like electricity running through high-tension power lines. It is a high-pitched hum of electric current. It is always present and can be heard. It either lifts the person up in its ascending flow or enters and nourishes in the descending flow.

One of the ways the horizontal plane gathers its energy in Time and Space is from the vertical – gathering into itself levels of energy that are the vertical plane in spiritual work. To fulfill past karma, it is essential to gather the energies of the past into our consciousness and then to empty our consciousness of them. It is this meeting of the energy in Time and Space that fulfills past karma. This continually releases tensions which have existed in our psyche. It is the only way we can prune something which does not exist physically.

The difference between Time and Space and spiritual work is that the first allows the possibility for us to rectify that which was. In spiritual work we try to rectify that which is. As the present moment of our existence is a reflection of “What I was,” taking care of “What I am” is only taking care of one level. “Who am I?” expresses the philosophy of the spiritual. “What was I?” expresses the philosophy of a person capable of existing in Time and Space. The objective in spiritual work is to free ourselves from the earth and the pressures and tensions that exist for us on material and physical levels. In Time and Space we free ourselves from everything. The fulfillment of creativity is to exist without a concept of having, or any concept, but to face the reality of the nothingness. We must feel and hear and understand that upon reaching our objective we will become part of the great void.

Spirituality is a question of mind over matter. In Time and Space it is nothingness that becomes the dissolving of matter into this endless void. The symbols that are used in Time and Space are always symbols of creation. They are expressed in bringing matter back to creativity, which then dissolves the blocks in our past karma. We take the physical to the moment of creation and then go beyond. The Bible refers to God making sound into the void and from the sound the


world was born. By bringing energy or matter to sound and surrendering the sound we go beyond creation.

Every realization must be brought to the point of its conception and then reduced to the flow that existed before conception. This will reduce all resistance to the manifestation of resisting creation and creative energy. The surrender for this purpose will bring you to the point of resisting not necessarily on the vertical plane, which is in this life, but on the horizontal plane, where that particular resistance began. We begin to see the original cause and we can transcend it because we are facing the problem as if for the first time. It would be as if a Christian could practice his religion at the time of Jesus, within that flow of creativity which formed the Christian religion. Drinking water by having the raindrops fall into your mouth before they touch the ground and before they touch the atmosphere is to take in pure energy. Bringing everything back to its inception becomes the first everything, becomes the apple before it ever existed. This is energy of unlimited depth, the deeper energy of the unconscious. Once energy is conscious, it is reaching the physical form, has been touched by the brain, and represents less than pure creativity.

Creativity is the meeting of two factors to bring about creation. In bringing about the birth of a child, the stamp of the mind and psyche of the parents is impressed upon the creative act, which impresses around the child a great shell. This shell contains within itself the pure soul of a human being without limitation.

A person growing on a physical level expresses his growth by growing and in that growth expanding his capacity. When a man and woman marry, they become more responsible; if a child is born, their responsibility increases. It is necessary to be more conscious so that each extension of our creative growth flourishes. The capacity to grow completely depends on our being open physically to the flow in these extensions of our being. The struggle of a human being is against the unconscious in rejecting growth; in times of tension in closing off the connections.

In gardening, trees are pruned so that the energy drawn up by the tree is put to the best use. All growth has to



do with expanded consciousness and discipline, maintaining that which creative energy flows into. The original root or trunk of a plant or person expands into additional expressions of creative energy. In Time and Space a person becomes responsible for an enormous expansion of energy and the conscious flowing of that energy into many different levels simultaneously. Each of these levels is connected through a form of detachment. It is like blowing up a long balloon, then tying the balloon in three parts with two rubber bands. Each section comes from the one creative effort but it is separated by the rubber bands. Our will has to separate the creative energy flowing from us. Once a separation takes place, we can call the three sections physical, spiritual vertical, and spiritual horizontal. Separating our energy into these three units, we can take the first and third units as horizontal and the middle as vertical. This is a way of demonstrating the simplicity of identifying with energy to allow for growth in a more patterned and convenient effect.

Many things in life are ordered not because it's the *only* way they can be expressed, but because it is the *best* way. To fight simple logic with enormous mental and emotional resistance in no way allows a human being to grow. The depth and effort needed to do what is essential to maintain these three separate dimensions require the simplicity of the explanation. Taking energy as resistance to working will never allow the working to reach its fulfillment. Each day it is necessary to feed energy into these dimensions individually and consciously to allow the creative flow to take place in its fullest sense.

In life on a physical level, there are many acts we perform that are not dissimilar. We harvest wheat and ship it, mill it, and pack it over a period of six months. Each act of creation takes various times to be brought to its refinement so that it can be used as a higher food. A child should give additional energy to a relationship between a husband and wife. A new position with more authority should bring a dynamic quantity to a person who is raised to this advanced position. Increased responsibility for a human being should be entered into with enthusiasm.

Unfortunately, longevity is often expressed in nega-

tive terms. People complaining about their effort becoming excessive in relation to a time span are stating their inability to sustain consciousness. The simple explanation for these joys turning into occasions for lamentation is that increased responsibility requires increased flow. The flow is the connection between a human being and any activity. As we increase our activities and responsibilities, the flow should be of more depth with each new commitment. People have a tendency to divide their loyalties and energies. A higher responsibility requires greater flow. The exhilaration of the moment has to be the exhilaration of every moment so that the person is extracting the essential chemistry to sustain responsibilities as well as to enjoy them. As something grows, the mind seizes on the old pattern and tries to hold it where it was. This is on a lesser level of flow, and unless you can consciously detach yourself so that the increase of flow occurs as your consciousness demands, it is impossible to sustain the growth. Each new responsibility encompassed as energy should act as a catalyst or the entire capacity to sustain energy will collapse.

Thomas Edison took many short naps to keep up his energy. I have seen many saints do the same thing, breaking up a day with short intervals of rest and washing so that their systems can purify and refresh themselves. The statement "God is love" expresses a simple fact of consciousness which allows for increasing responsibility. If it is an act of love which allows us to increase our effort, the increased effort allows us to encompass all that was previously experienced. It is like eating a meal slowly, taking time between courses. Digestion is much easier.

Time and Space can be approached similarly in that we move from one level to another simply and joyfully. In this manner we extract from each level the positive quantity that exists on that level. We begin digesting it and then consciously grow to the next level. A man who fights with his wife and children usually fights with his associates at the office. Each level must be disciplined and reflect conditions under which assimilation is most profitable. A satisfying physical experience should free your energy to rise on the spiritual horizontal level and produce a rich materialization from which you can take energy. Tension by overattention

and drama will diminish positive effects.

A person existing in Time and Space is so protected by his ability to express his energy on three dimensions simultaneously that he can be in no way threatened by anything or anybody. The realization of our nothingness makes all manifestations essential as energy. What does not flow can be transcended and digested. It is necessary to realize that there are three completely different mechanisms functioning for us. People fail only because they are not conscious of what they have to work with. The ability to break down all matter becomes more significant as more consciousness is needed, as our nature is to stay attached to whatever we are doing. Continued detachment as you go from level to level is not just a necessity, it's part and parcel of Time and Space.

There are three harvests occurring on the physical, spiritual vertical, and spiritual horizontal levels. The content of each is essential independently and they are all essential collectively. We can call them cosmic *chakras* (energy centers) in that they flow one into the other. The inner action between these levels makes them as one vast mechanism. Entering a large apartment house with a key to the front door can be compared to entering the physical level. Going up on the elevator would be entering the spiritual vertical level, and entering your apartment would be entering the spiritual horizontal level. This is the realization of the accumulated efforts to dwell in consciousness. To forget your key or to allow the management to neglect the elevator would make life very uncomfortable.

Working in Time and Space is an exciting expression of life. It affords you tremendous quantity and realization. All that is needed is to remember to open the door, to ring for the elevator, and to enter your apartment. We have to consciously think of the different levels to allow them to produce what they are capable of giving. Trying to make heaven on earth is the expression of a person with limited understanding. It would be like taking off your clothes when you enter the lobby of a building. It's not the time and the place for that function. We continually demean ourselves by trying to perform certain acts on certain levels which cannot support the experience.

The resistance to keeping these three levels in operation is enormous. The expression of dimension is a geometric progression. The base, or physical level, is the most sluggish, having the most physical matter. The spiritual vertical, as it is refining physical energy, moves more quickly. The spiritual horizontal, being refined matter, flows very much faster. It is often confusing because of the difference in fuel, the different rates of assimilation, and the manifestation of the effort. As the ability to live in Time and Space grows, the amount of material on the physical level has to increase enormously so that its matter is refined on the spiritual vertical level. This is the energy that is needed to sustain the spiritual horizontal. Any attachment on the spiritual horizontal level represents a much more enormous quantity than is obvious, as it is a refined quantity. Once an experience from this level is brought down to a spiritual level and then to the physical level, it can cause tremendous problems. It expresses itself on the spiritual horizontal level because of the change of mathematics.

As every attainment requires great consciousness to keep it functioning, every gift requires consciousness to maintain it. A development of the Time and Space experience takes huge quantities of energy and a corresponding consumption of raw material. It is not unlike a great bush on which hundreds of blooms appear. The amount of water needed to keep the bush alive is enormous compared to the needs of a simple plant with one or two flowers. If we were to feed six loaves of bread at each meal to a child, we would be thought insane. However, if the child ate the six loaves of bread and thrived, we would be proved rational. If you were to claim that the child had eaten only three loaves because your mind could not accept the fact that he had eaten six, you would be yielding to the limitations of your mind. As spiritual work is irrational in terms of physical existence, the concepts of Time and Space are difficult for the ordinary mind to grasp. On another plane of existence the law of gravity and the other laws of physics and chemistry exist in a different dimension; to comprehend them, we have to comprehend a different reality.

The fascination of reaching into the past should in no

way hold us to the energy connection we find. This is a tremendous temptation because it is an externalized situation; even though it represents us, we are detached from it because we see Time and Space simultaneously while we exist on another dimension. It takes tremendous courage to work dynamically in two different directions at the same time. It is as if we are trying to create two cyclones on different planes where they need each other to maintain the energy balance. It involves raising one level of energy, transcending that, detaching from it, and then opening during the surrender to any dimension where the effort of the surrender and detachment brings other energies into the void. A higher force on a higher level creates a second cyclone. It is necessary for the horizontal lines of energy to be as quiet as possible during the vertical vortexes. It is possible to take these cyclones or vortexes through the solid horizontal lines because they are lines of matter while the cyclone represents the movement of creativity. The cyclone can completely absorb the horizontal lines removed by absorbing their quantity as more cyclones are born; these cyclones, or vortexes, all contain wisdom and energy. Some are containers of people, some of knowledge of a culture, but they are again only manifestations and have a capacity to bore their way into our unconsciousness and serve as very high nourishment accepted without mind. Some of these are such complete worlds in themselves that if they are looked at consciously, they immediately wrap the individual experiencing them into this intelligence and the person feels completely creative living within the extraordinary expansion of materialization and energy force. This is an endless pattern.

On the physical level we can absorb segments. An entire world can absorb us on the Time and Space level. We are always in danger of being absorbed into what we are eating as nourishment. On the physical level we surrender illusion to obtain spirituality. This spirituality becomes manifest and we must detach ourselves from the manifestations as they are only partial truths. In Time and Space there are complete truths because everything that was, exists, and the need to understand the nature of energy causes entire worlds to be manifested. These worlds are in no way any more valid than



With his mother, the late Mrs. Rae Rudolph. Photos courtesy of David Rudolph.



Rudi, New York City, c. 1935.

the partial truths on a spiritual level. The process of absorption is really for the purpose of using the past to mature us so that we can prepare to live in the future. To live on the second horizontal level, taking in total quantities of past lives and culture, is to gather all the energy that was – to experience and be part of what is. This development of creative energy in us is concurrent with the energy of God expanding this consciousness into the universe.

Above Time and Space is creation. It is the vertical of infinity. It gives birth. It is a descending expression of sound. The nature of energy is that, as it descends, it is held in all matter and is equal in all of its parts to the whole. Within every human being is the entire content of consciousness in its highest form. It is locked in a structure of the tensions of people and when a piece is broken off, being of a lighter nature, it rises and we see it as an enlightenment. It is only the reflection of the whole. The unconsciousness in us contains everything. Spirituality frees the inner content to allow it to travel until it becomes one with Time and Space and then the complete manifestation of all that was gives the nourishment.

An iceberg floating in the ocean is a detached part of a glacier. No matter how enormous the iceberg, it in no way compares with the size of the glacier. The nature of anything that breaks away from its mass on the horizontal level moves it along the horizontal. It is the law of physical and material things. When we work spiritually, we look above ourselves, reaching to transcend ourselves and touch our enlightenment. We always relate spiritually to this energy on a higher level. It is without consciousness because what we see above us has broken off from the mass of unconsciousness within our being. It is important not to be satisfied with the realization of this fragment but to take the energy from it and bring it back where it can penetrate into the mass of unconsciousness. The energy soaks into and releases the tension in the unconscious, allowing it to free another piece of itself. This is then used as nourishment and the process is repeated endlessly.

It very often happens that because you cannot understand where the creativity belongs you bring physical revelation to spiritual energy or spiritual revelation to physical energy. The energy that we encounter in Time and Space is

still another energy. If any of the treasures that exist in this dimension are manifest, they can only be understood intellectually on the level of the dimension from which they came. If any lesser degree of understanding is found, it should be surrendered as food.

Man going to the moon adapts inside a space ship by keeping pressure and gravity controlled so that he can function in alien surroundings. The ability of a human being to travel within himself from the physical to the spiritual and then to higher levels requires a chemistry that can withstand the transition. You must allow your system to assimilate the differences and densities of energy that you encounter. To do this, you have to be conscious of the conditions met and what the energy or experience will be. Spiritually we do this so that we can stay with the change until the molecular structure within us has completed the process of assimilation. If we wish to operate on the level of time and consciousness, it must be with the understanding that we must first go through the two previous levels.

The beginning always must be the same – you open and consciously go up from the physical to the spiritual, and then go up to the level of Time and Space. As in all things, the beginning emulates the end. We begin in the physical by the seed germinating within the unconscious, in which we rise to the spiritual and then into Time and Space. It gives us the stem through which the flow of energy can move and assimilate at each stage that which is essential not only for the growth but for the continued connection. Having isolated thoughts in no way will bring about a process of creativity and growth. Creation is a complete process.

It is a mistake for anyone to venture into this area without the commitment of time and longevity. Life is lived with our total being and limited consciousness. How can anyone expect to extract from creation without being open to it?

You would do well to recognize the particular quantities which we receive from the different dimensions. It is not unlike doing three different jigsaw puzzles simultaneously. Each piece belongs to one or the other of the puzzles. Many times we put a piece in the wrong dimension and when it does not fit, we feel that what we have found is wrong.

What is wrong is that we are not looking closely at what we found and understanding it as it is rather than as we wish it to be. Very often you reject because you forget where you obtained the information or enlightenment and try to fit it into a puzzle that is in another pattern in Time and Space. It is confusing when we scramble the three puzzles and think there is only one. This makes great confusion in relationships where we have a spiritual relationship on a physical level, a physical relationship on a spiritual level, and on a physical and spiritual level, a relationship of Time and Space. With many people, we live and love and grow or do not grow because of this scramble.

We have the tremendous capacity to bring tensions to our ordinary physical life. To our spiritual life we bring the tensions of our physical existence and thereby stop the growth of a spiritual development. The basic discipline of making the mind quiet, which is essential for spiritual work, is dramatically needed for the evolvment into Time and Space. Spiritual manifestations, although dramatic in the sense that the person growing in spirituality sees manifestations which are strange, are usually impersonal. In Time and Space all experiences are deeply personal as they represent connections of past lives.

In spiritual work if we stay on the path we receive protection. We continually surrender, allowing nothing to touch our mind; if we keep in a state of surrender, we will not be attacked. Everything is dissolvable through conscious surrender into matter which will flow. This protects us and allows us to transcend the experience by encompassing it as energy. In Time and Space, as we are reaching past relationships and experiences, we do not avoid what is on the path, but try to relate to it. We must open, experience, and fulfill whatever quantity was not fulfilled in the previous time that we encountered this life experience. This is detachment with consciousness, in which we experience solely to complete our karma, not for involvement. In Time and Space, there is no longevity – we work for meeting the moment of karma and as we touch it we complete the past situation.

It is a new land with new customs and rules; we must realize this from dimension to dimension. In physical life we

do as the law of the land demands, in spiritual life we must live according to the rules of spirituality, and in Time and Space we live according to the rules of infinity. The "I am" is the accumulation of the "Was."

One factor which is always predictable in spiritual work is the feeling of a void. A void is observable when we come to a situation of great frustration where we cannot generate the energy needed to take care of the growth; when this occurs, as it frequently does, an unconscious person becomes frustrated and expresses this frustration by fighting. It is possible to fill the void by consciously surrendering at that time and feeling a separation in which you transcend into the void. This obviously leaves you suspended in space. It is from this level of suspension that you can attract spiritual energy which transcends the level acquired on the earth because you are no longer on the physical level. It allows for the attraction of energy which is of Time and Space. The nature of this incoming force is totally different from one that we attract on the physical level.

It is imperative to maintain the feeling of suspension in the void so that these Time and Space energies can be attracted and connect in us. As the experience takes place in a void, many of the guiding factors have to do with manifestations on the physical level and in the person connected with you during these experiences. It is possible to see openings in the psychic center of a person so that the energy connections are feeding directly into areas that are visible on the head or other parts of the body. It becomes like a multilevel film where several dimensions are superimposed on each other simultaneously. You actually see the symbols of the past and understand and feel the connections between yourself and the person you're working with. They represent a point on the physical level, you represent a point in space, and the connection can then come from infinity.

In this Time and Space energy we do not connect the same way as we do working from a spiritual level. Working on a spiritual level we are consciously opening to receive a specific energy which has to do with the one-pointedness of existence. We are standing on the earth opening to the energy above us – energy which is at a point directly above our

head. In the Time and Space connection, as we are working in a state of suspended energy, we have to attract the force from infinity. This should manifest a connection in a particular past karma. It has no more significance in its manifestation to the earth than a noodle has in a pan of lasagna. If you get lost in the pan of lasagna, you'll get lost in this aspect of your cosmic soul. As the distance in energy is much more vast, so are the manifestations. The more extraordinary the manifestation, the more advanced the student, the simpler it should be to separate from the manifestation. Intensity does not make truth, it only signifies dense energy.

Many people completely surrender themselves to the extraordinary experience even though they have learned to separate themselves from a negative or limited experience. It is no more honor to be killed with a jade dagger than with a chicken feather. The greatest danger of Time and Space energy is that the staging is bigger and more magnificent. It is just a difference in mathematics and must be consciously understood at all times.

We come from a physical base which we must continually add to. Once free of this and mature, the energy rises from that base and acts as a link with more abstract or spiritual forces. Most people who are attracted to spiritual work want to leave the physical level because of dissatisfaction. People going up into spiritual realms for this reason are like immature plants whose stems are not thick enough to carry the nourishment higher. What occurs is a spindly plant, or the illusion of a healthy plant. Spiritual reality can be attained only when the energy rises from a strong and happy physical level and keeps rising and rising and rising and rising until it becomes manifest and again spreads out on a horizontal level. It is only different in content, in this case as spiritual force acquires properties as it goes through dimensions. It produces and reproduces until the seed on the spiritual plant is refined as a seed which is crossbred in nature.

It is essential, therefore, if we are going to raise the seed we sow, that the seed itself be very, very strong. Anyone who grows in a weak condition will only become a weak student. Spiritual energy almost never rises to a horizontal level and expands. Heaven is a rising spiritual energy of rich con-

tent due to its refinement, manifesting a world as rich as the ascending energy itself. Anything coming from heaven is rich and makes everything it touches rich. Any part of a whole is the same as the whole.

In all spiritual schools realization is always talked about in extraordinary terms, while the teaching is often poor. When traveling in the Orient, I heard the promises of a spiritual life in conversation but never saw the realities in the people. My experience with Swami Nityananda was the great exception, as the richness flowed through him to me. Every time I surrendered to him I felt a tremendous richness. It should be understood that my physical connection with Swami Nityananda was for just one day. The richness is still within me, which makes it obvious that the problem in this world is not a lack of hunger on the part of students but an inability of teachers to meet their need. To arouse curiosity in someone is not the same as opening someone to their need. Creating mysteries is the usual capacity of teachers. Their purpose should be creating life.

Only when the energy has risen to the higher horizontal plane does the state of being of a person begin to accumulate; this can only occur because everything on that plane is of a whole. This state of being is the first platform for a permanent new dimension. The accumulation on the physical level helps to free energy for the spiritual; the accumulation on the spiritual level helps to free energy to reach into infinity.

It's very easy to be happy by staying on this level where all things are wonderful. But the same appetite that is necessary on the physical level must exist on the spiritual: to not accept the gifts but to demand the energy to go higher and higher. The mind is even less able to comprehend because the expression is more abstract. The connections are further removed from today as time becomes something other than the point above us that we're working toward from the physical to the spiritual. It becomes multi-pointed, which is exactly what a horizontal line is. It connects as a whole as the nourishment gathers on a level. In this case, instead of a point in time, it is all points in time.

Our connections become connections of infinity, not of one-pointedness; instead of the limitations of one aspect of

a relationship we experience the total. On the earth level we have relationships which exclude all of our past lives and gifts. On this horizontal level, the richness of all our past lives and energy satisfies the relationship. Everything flowers on this spiritual level of realization. We can understand why our tensions and irrational behavior are as they have been. Our true nature is revealed to us.

Man thought the world was flat because his concept could not encompass the physical world in its entirety. That he has grown to accept a round world and live in it is an indication of the brain expansion that has occurred within the last few hundred years. This expansion has opened us to many other factors. These are all in the conscious mind. That they existed in the unconsciousness is obvious because what can evolve must be latent in the brain. This extraordinary new dimension obviously existed in our unconscious. When we begin to understand that the unconscious does not work by the same principles that the physical and material worlds do, we will find that we are entering the creative storehouse and bringing to the surface all the treasures that ever existed for us. It is the simple truth that once discovered brings a smile to everyone's face and the profound quiet followed by the statement, "Of course." What else can you say when the obvious is revealed?

The whole higher evolvment of man has always been a reaching up for spirituality where man's consciousness can expand through a tremendous effort. The higher consciousness of man is only the expression of the unconsciousness freeing itself and rising to a level that is visible and available. The higher forces of creativity are lighter and rise and nourish us and therefore attach to our mechanism and become consciousness.

It is no different from seeing an iceberg floating off the coast of New England. It detaches from its glacier somewhere up in the Arctic and by its separation becomes visible. This is the way energy expresses itself on a physical level. What breaks away separates on the horizon. Energy breaking away on a spiritual level rises and is visible from the physical level as a piece of creativity above us. We assume that this piece has dropped from some great glacier in the atmosphere.

It is by digging inside ourselves and surrendering endlessly that we free the inner material so that it can rise up. It is this simultaneous digging in the unconscious and being in Time and Space that enables us to see those treasures that are not visible.

The nature of energy is that it gets stronger as we rise from the physical to the spiritual level. There are fewer tensions and a great vastness to draw from. It is like a V shape (a cyclone) and we are on the bottom. As it rises the expansion on the top increases and the tension lessens. Also, as we rise we are farther from the two external lines of tension which contain this vastness. The higher up in this V shape we come, the greater the movement. The nature of energy is that it flows faster with fewer tensions around it. The volume of energy also speeds the velocity of the flow. As you reach into Time and Space, the flow of energy is faster; as a result, the outer conditions of the world around you seem to move with great speed.

Many people in public life or in high positions in business or professional life understand this principle to some degree. It is essential for anyone working with higher energies to in no way be involved with petty detail, as this acts as tension which slows down the flow. A weak person does his job below the tension of a situation. A strong person makes new rules and frees himself from the obsolete restrictions placed upon him. It is the same thing in spiritual work. We work and learn with everyone else's restrictions and tensions. If you have the capacity to grow, you break these tensions, but only by being free in the sense that you can transcend them and function better than somebody else can with these restrictions.

A revolution is of no help if it imposes restrictions that bring about more tension than those which have been removed. Transcending one level should not bring restrictions to force a person to a lesser level in any area of his life. If one point of growth in any way brings part of a person to a lesser level, then the development of the particular aspect which is accepted becomes the limitation of the work done, not the expression of the creative potential. Simply continue the line of work for a longer period of time until the restriction is removed. If the restriction cannot be removed, then the energy must be treated like medicines which can cure eighty percent

of the people and are detrimental to the other twenty percent. It requires great consciousness not to inflict that aspect of the development on the complete person, but to use it only in situations where it performs one hundred percent.

Many things fail because they are *generally* good, not *always* good. It takes a great consciousness to use anything of limited capacity well. It takes more consciousness because each situation must be examined in its entirety and watched continually for any reaction other than that which brings about the growth required. As people evolve spiritually, it is necessary for them to see everything that they do relate to the area around themselves. The continued sensitivity increases the molecularity or connection between the reacting area or person and the energy in space. When we drop things, it tells us that we are losing sensitivity. It means that we are not relating an object to the flow of creation around it.

Many of the tensions that we feel with people are the guiding hand of creation trying to show us that we are building tensions against creative flow. We project these as attacks upon our ego, and add to the tension. The greatest waste in our lives is energy that is fed into ego. It increases the appetite of the unbelievable unsatisfied monster that eats energy. It increases the unhappiness within a human being. It takes everything and if it gave *only* nothing, it would not be so bad. It brings misery because it embodies the waste of energy which is the enemy of creation. It is the greatest sin that a human being can perpetrate. It is taking the gift of life and by consciously not using it, feeding it to this monster of ego. It becomes more and more a creature of self-pity and helplessness. A helplessness based on great strength because of the vast amount of energy fed into it, it is not weak, but strong. It talks weak, which is one of its great disguises, but can eat up people in one bite. The innocent try to appease it, but that is like feeding helpless virgins into a volcano to keep it from erupting. Ego can take and take, but this in no way appeases the fire that is building within it.

If a person on a physical level moves an object consciously, he incorporates the energy around the object on the physical level. We see this with good co-workers who can work and at the same time have a sympathetic feeling for

each other. This opens them, increases their creative flow, and helps them to increase their output. The increase of creative energy on the physical level supports the rising energy on a spiritual level. The energy increases on the physical level as it now not only supports the physical act but is feeding a quantity of energy into the spiritual level, energy connected to a finer quality. The base expands much slower than the higher spiritual level, and the energy opens very much in a V shape. If at the same time the effort is made to reach into Time and Space, this V shape is moving into a still higher and much more refined energy level and travels vortically throughout the cosmos. It still requires the will, consciousness, and surrender of the person. This allows for the gathering of a vast energy which will come into the core of the person and into every situation simultaneously.

It is therefore possible to be working on three dimensions simultaneously. The higher energy in Time and Space has such velocity of movement that it can be brought to the physical level while it is still in this other dimension. Great endurance and physical strength are essential to encompass this and it should be treated very cautiously. All energy is supported by us from the ground up. It can be separated from the physical and be allowed to exist in the spiritual to Time and Space. This allows two dimensions to work freed of the weight and pressure of the physical and material level, but there must be one thread of consciousness at all times holding these two dimensions together in harmony with the actions taking place on the physical level. Cosmic balloons can be made for many reasons and will serve the person on different dimensions. We should learn that the act of creativity can exist on many different levels simultaneously.

People make the creative connection unconsciously. They should always hold on to it and strengthen it by feeling the satisfying and nourishing extension all the time. Living by being more responsible to everyone around you makes for spirituality. You give life to the people around you. Hardly anybody ever looks objectively at a situation – consciously checking to see if there is something he can do to improve it while expressing his energy. People have to learn that what they open in themselves is feeding them. How can you have a

connection with someone if you don't take care of your other responsibilities?

On the ordinary level when we surrender and open we receive spiritual energy as a point reaching for something above itself. The energy comes down from above in a straight line. This has the tendency to keep us going in a straight line, transcending ourselves; it creates more than enough strain for the strength of the energy and the development of the energy on this level. In Time and Space, you open in the void. The energy comes in at a 45-degree angle, which brings you a much greater area to fill, as the outgoing force is also at a 45-degree angle, making a configuration like a vortex. The student is in the void, above the incoming and outgoing energies.

The person being opened between the incoming and outgoing force will find the position above the vortex as a natural consequence. It is again not a thing of mind, but a thing of spirit. As such, it works with the surrender to bring about the ultimate good of the person working to grow. In many areas of the mind, once we open the door, that which exists there flows into our being and becomes part of our entire life force. The buoyancy that exists completely removes our need to measure precisely angles and inches. By expanding the size, you can feel what is essential for the particular effort that is being performed.

Using the vortex in movement is another way to gather energy in Time and Space. In this case, the physical manifestation of a person is completely lost. It is used up as a quantity during the movement and reappears on other planes and dimensions once the movement has ended.

LIVING by being more responsible to everyone around you makes for spirituality.

The riches of the earth are mined through the consciousness of man digging out the treasures that have developed through millions of years. Gold, silver, and coal are all obtained by sinking various kinds of shafts into the earth and, with a great flow of water, removing these treasures. Oil and gas are treated differently as their condition demands. These treasures from the earth represent our inheritance of



In his first Oriental art store. Photo courtesy of David Rudolph.

millions of years; only in the last one hundred years have we been able to tap these resources.

Today man flies through the air and sends rockets to distant planets, tapping the resources of space. This is also symbolic of the capacity that is available spiritually. In spiritual development we are approaching that point at which Time and Space become just another level of consciousness.

We think of ourselves as only living today. Those people fortunate enough to experience astral travel are still traveling on a horizontal plane because they are within the immediate Time and Space. The deep treasures that free us are not those that appear on a horizontal plane but those that appear on a vertical plane. As we approach creation, or God, we come through all levels of Time and Space. As we transcend them, we absorb the content of these levels.

IT takes growing and surrendering continually to become part of infinity and the endlessness that is represented by the concept of living in Time and Space.

Very often people talk of having the knowledge of past lives and this is received by others with great reverence and mystery. This is like digging up endless aged jars that have no content. The real miracle and adventure is not only to contact those aspects of ourselves that lived previously, but also to take the content and nourishment from our past lives to raise the level of our being. In this way we become aware and grow higher and higher. Man living on one plane is continually harassed by the meeting of situations and people from his past lives. He is unable to feel the reason for his attraction to these persons. This void is responsible for great unhappiness in most people. They have everything that this plane can offer, and yet this hunger that is within them can never be satisfied. Money, power, fame – none of these can take care of the voids within us due to a lack of fulfillment in our past lives.

Everyone has had the experience of friendship, marriage, or connections with other people which are irrational in themselves but yet are sustained because they satisfy some-

thing very deep in our unconscious. It is this which binds so many people to an endless dissatisfaction because they cannot satisfy the strange hungers and appetites that exist in them. When we ask, "Why am I?" and succeed in finding the answer, it takes care of today. The question should also be, "Who was I and who will I be?" It is only by freeing the self so that it can travel through Time and Space that we become one with God and one with our true nature.

One time a man tried to reach an apple and someone asked him what he would do in order to reach it. He said, "I will grow within myself and then I can pluck this apple from the tree." This is the true spiritual answer for obtaining everything. It is not enough to have the apple fall. We must grow internally and stretch so that we grow up to that which is in existence and obtain what is rightfully ours. The physical act of changing the arrangement by climbing the tree or throwing a stone and knocking the apple down makes it available for the moment. By growing taller inside we have this apple forever. It is the moment that we usually think of – it should be the endlessness. Only by doing that which is part of infinity do we really satisfy everything. It takes growing and surrendering continually to become part of infinity and the endlessness that is represented by the concept of living in Time and Space.

It takes some consciousness to lower resistance when we wish to surrender. The deeper your insecurity, the stronger the resistance; the greater the ego, the stronger the resistance. To give away money you have to have money; to gain life you have to surrender life. In this sense the more alive you are the faster you will grow. Most people surrender ego when they are surrendering what they think is themselves in their spiritual work. In Time and Space we can only surrender spirit.

The conflict between our resistance to our physical self and reaching for spirituality is our going from the physical horizontal level to the spiritual vertical level. To attain consciousness on a vertical spiritual level, we must surrender spirit. It is the spirit meeting spirit which is the true meeting of this level. On a physical level we are going from physical to spiritual and we surrender ourselves. As we are going from

spirit to spirit manifestation it is essential to understand the nature of the energy involved. The nature of spirit meeting spirit in no way can be possessive, as spirit cannot possess itself. The nature of spirit is its expansiveness. It fills everything and is the best replacement in any human being for ego and self.

As we become more involved on the horizontal spiritual plane, we become filled with what *was*, which changes our capacity to attract what *is* in our life. The need of receiving energy due to the expansion of the likeness of this higher point of existence creates a three-dimensional movement that is separate from – and at the same time connected to – the field in which these energies are at work. The need not to identify becomes essential because the sensitivity due to the interaction of the fields of energy around the dimensions cannot be disturbed.

IN going into psychic areas, touch only what you need to touch.

“The mind is the slayer of the soul,” and it also reaches through dimensions disturbing the operation that is essential to working in Time and Space. Wandering of the mind interferes tremendously with the objective in entering Time and Space. Our purpose should be to gather the energy of past lives to free ourselves, also to avoid disturbing the balance that exists in the places that we come from. When you take from a situation; it should be left living and healthy. Going into areas where the refinement of energy has been in existence for many thousands or even millions of years, we are touching something of great strength. We must use what we find, not abuse or destroy it. Destroying builds karma and the entire purpose of this work is to free yourself of past karma. There is an old adage, “If you do not know what to do, do nothing.” This is extremely true when going into psychic areas. Touch only what you need to touch. Experience only what is essential. Wantonness is tantamount to destructiveness. Excessiveness in no way allows for flow but creates all kinds of physical problems. Great respect should always exist with consciousness as it builds sensitivity. It is gather-

ing in depth, not just from the obvious, that frees you from your past.

We eventually come to that point where we can work with the three separate levels simultaneously. This forms an energy and shape similar to a cyclone with the physical as the base, the spiritual in the middle, and Time and Space on the top. The shape is significant; the difference in movement from the bottom to the top shows the extraordinary difference in energy and rate of movement. This energy is sucked up from the tip of the vortex above the physical level. In the middle there is the expansion that comes through spirituality, which produces a situation that draws into itself vast energy which frees us to transcend. The width of the circumference at the top is significant in that it is not focused but wide and all-encompassing.

Growing is in the nature of eating. If you start to eat anything, you start on one corner and work your way across, whether it's a chocolate bar or a loaf of bread. People may touch a source of nourishment and cease in their eating and digesting. A child eating from its mother's breast when it's hungry will not be satisfied with a rubber nipple. It's conscious of its need because it has an appetite which motivates it. The sense of eating, digesting, and assimilating must become a conscious effort, otherwise we become satisfied with a rubber nipple, not filling the inner hunger. It is the subtlety of spiritual food that we do not feed a conscious appetite. We surrender and consciously work and build resistance. As the nourishment expands our muscle system, it has a reverse sensation. The growing in no way satisfies a human appetite. It creates tremendous unrest, tension, and resistance because it is eating by transcending, not by attachment. In Time and Space we have not only to overcome all the spiritual problems, but the physical problems as well. Since it is a higher level which encompasses the two lower levels of physical and spiritual work, we not only have unrest, tension, and resistance, but also an appetite — a hunger that wishes to attach us to whatever we're eating.

There are many extraordinary growth capacities in the expansion that takes place on the spiritual vertical level. The meeting of people from past existences represents a great

energy intake. One of the remarkable effects is the ability to meet someone who has been attached to you many lifetimes ago. Under ordinary conditions it is a great energy transference, as past gifts flow between you and this other person. This is a reward of consciousness and helps to transcend ordinary physical and spiritual levels.

At times the meeting with someone from Time and Space can bring dramatic and unusual circumstances. Many incurable diseases can be helped enormously with the higher rate of flow that exists on the spiritual vertical level. The disease is based on crystallization or lack of flow. The connection of past karma in Time and Space connects to this enormously increased rate of flow. When consciously used, it can break through crystallization, removing structure that holds all kinds of disease or negativity. It is another way of allowing creative energy to flow through for a conscious purpose and must be done with a consciousness by both parties.

Many things not possible on the lower levels of creative energy are easily managed on the higher level. This is due to the refinement and depths of nourishment which can be obtained because of the increase of content on the higher level of Time and Space. The mind has to be very well controlled to surrender all connections on the lower levels or it would demean this higher energy. We must keep the highest potential as the realization of this new dimension of energy and not limit ourselves because of past experience. The need for fuel is increased by the rate of flow and the greater capacity to burn up energy in this higher level. It is necessary to open much deeper within yourself so that instead of reaching out in a limited way, we open completely on a 360-degree angle — as whole flowers open completely round, drawing energy into the core of their being. This is a continual process and has to be consciously felt and thought of.

People wishing to serve this level of existence must open as if they were hypnotized, or set within themselves a conditioned reflex. Each time energy in the atmosphere flows toward them, they respond like an ant-eating plant whose outer ends of leaves vibrate with the scent of food. The radius extended from a person has to continually increase to draw within the being all energy that exists around it. Trees and

plants do this and serve nature in a wonderful way, by refining all energy that comes within their radius. We have to begin to use the radius of our conscious existence to draw within our being all matter, regardless of outer shape, as energy.

ENLIGHTENMENT is spirituality and longevity, period.

A great river that is not harnessed provides scenery and supports a certain amount of fish life. A well-harnessed river does this, too, but also generates energy that gives life to great cities. We need not destroy nature on the physical level; we must draw it up through the spiritual level. "They also serve who only stand and wait" is a quotation used by many people to justify their ineffectiveness and lack of motivating drive. "Serve what?" would be a question to ask. Everything serves. Even garbage when it rots serves, but it certainly doesn't realize its ultimate potential when it serves as garbage. Every human being is recycled into the cosmos. Your real purpose and realization comes from the amount of energy that you can refine. This puts greater nourishment into the atmosphere and helps other people become enlightened.

So much of life is a continual lamentation by people of the limitations they feel. Standing on a ship at dawn and looking at the horizon or on top of a mountain watching the sunset gives you a sense of infinity. People locked in their own tension, relating to themselves with self-pity, reduce their capacity as human beings. We expand only through the open quantity that we allow ourselves to relate to. Once we experience the energy in Time and Space and open to it, we have a sense of realization of what was. As we see the walls of ancient relationships, vital in their time but foolish and limited on reflection, we understand the nothingness that restricts us from the sense of infinity. It is surrendering and stretching and reaching and taking in more and more energy that accomplishes the impossible. Enlightenment is spirituality and longevity, *period*.

In reference to the physical level, remember the fairy tale of the child who sees an elf under a mushroom. He grabs it, knowing that if he can hold on to it, the elf will grant his wish. The elf turns into fire, a wild animal, and many other

things, until he eventually turns back into an elf and the boy's wish is granted. This expresses the basic need to sustain an effort until the chemistry changes are manifested and the many threads return to a form of a higher understanding and realization. All changing chemistry provides nightmares and thoughts until a level is reached at which the chemical balance is maintained and the impurity washed out of the system. The changing within you always causes tensions. It is like Dr. Jekyll and Mr. Hyde; the taking of the chemicals causes transformation which drives the mind crazy. The mind cannot encompass the physical change. We take all change into the mind, which makes for the split of personality and allows the ego to attack the soul. It is all one, and accepting is only a form of rejecting.

To attain realization is to refuse to accept until the ultimate realization is reached. The inability to endure and sustain a wish is the great enemy of a human being. We always talk peace and make war. We talk enlightenment but we cannot overcome our tensions to allow that enlightenment to assert itself. Time, time, time. It takes time and patience and consciousness to watch the changing chemistry.



Photo by Barry Kaplan.

Seven Stories

1

All the wise people of the world gathered together because they agreed that the world was going to end in one year. The conference of people numbered almost one thousand. The meetings went on from early in the morning until late at night because of the emergency nature of the situation. Every great religion and philosophy was represented. The people gathered the books and literature which they felt should be preserved so that after the catastrophe, if anyone survived, there would be a means of attaining the true path. The scientists of the world were busy making space ships to carry the most brilliant people into space to search for a new home. After three months of intensity and great preparation, the master plan was devised and it was decided that each group could send one of its members in the space ship that carried the sacred writings. They went through the list checking until they came to the name of a great sage who was not present. It startled people to think that he was not trying to preserve his path so that future races could benefit. In fact, it was soon realized that he had not been at the conference. His audacity and the extraordinary idea that he might know something that they didn't know provoked great discussion.

Finally it was decided to search him out. Twenty-five people were sent into the deep mountains to look for this great sage. After months of searching they finally came upon an isolated plateau deep in the mountains and saw in the distance the form of the sage sitting facing the sunset. It was a day's journey to reach him and they were interested to see that he did not move. They climbed, and as they approached him they heard a great roar. Looking up they saw the space ship with all the great books and learning rise into the heavens. They realized then that they were just days from the final disaster. Trembling, they came to the last few feet hoping that, since the

sage was still on the earth, there was still hope for them.

They came upon a great scroll which said, "Upon hearing the news that the world would soon be over, I have returned to whence I came." The searchers came closer and touched the sage on the shoulder; his dust scattered in the wind.

The quickest road out of town is UP.

2

A young man in search of truth went to see a sage. The sage would answer the most complicated questions brilliantly. He had depth and insight, which made him highly sought after. Scholars were in awe of him, and kings and princes sent for him to seek his advice.

The youth sat and watched the sage consult great books in solving problems. After some months the sage became seriously interested in the youth's watchfulness; his curiosity was provoked. The youth's attention caused the sage to become more boisterous and dramatic. The youth in turn became voluble in his admiration. It acted as an intoxicant for the sage, who became more and more open and exposed his wisdom to the youth with joy.

One day a great emperor came to see the sage. He brought chest of gold and jewels and also his wise men. His purpose was to find a husband for his beautiful daughter.

The youth watched the drama build as the heat of discussion rose. The sage brought out more and more instruments and books. The king called in more and more of his wise men. Days went by and the scene became a bedlam. Everyone tried to be the most brilliant, and they ceased working at solving the problem. They were too busy impressing each other. During their involvement the youth fed and bedded the princess. Then he gathered up the chests of gold and jewels and many books and charts and rode off to claim his position as the king's son-in-law.

Being detached allows you to choose what you wish by not being part of someone else's drama. There is wisdom in being quiet until a situation reveals itself. We can become part of whatever pattern we choose to fit ourselves into.

A great teacher allowed people into his presence only between the hours of noon and 4 p.m. He spoke highly and became the inspiration of many devotees. One young man came every day for a year and listened with great attention. The man asked deep questions and obviously grew from the answers. The teacher was happy to see his seed grow in another person. In his heart he planned shortly to allow the man to live in his own household as a reward for his conscientious attendance and obvious intelligence.

The teacher had his servants prepare a room. They painted the walls and made furniture of a simple design. On the day it was done, the teacher asked the young man to stay after the four o'clock audience ended. He took the man to the room and told him of his decision. He could see that the man was very disturbed by the suggestion. The teacher felt it best not to pursue his desire and told the young man to consider his proposition.

The man never returned. After several months the teacher grew agitated. He inquired of the man's whereabouts from his other students. He went to the man's home and to his amazement found he was living with two women and was the owner of a disreputable nightclub.

The teacher returned to his house, barred the door, and never taught again.

The true teacher is a pure vessel through which God's will flows. When he attaches himself to anyone, he is expressing his own will.

The procession of elephants and horses, beautifully mounted by holy men, filed into the great square by the sea. Hundreds of thousands of people gathered, for it was an occasion celebrating the thousandth year of the ancient temple. Most of the people came to worship there. Everybody knew that the holy men on the elephants were the most enlightened, as the animal they rode was symbolic of the inner vastness of the wisdom they had gathered. Riding on the horses were

younger holy men who hoped one day to advance spiritually as well as physically so that they could ride upon great elephants.

One particularly handsome young man with long hair and beautiful eyes was riding a great white horse. A dozen marchers broke away and came toward him. One of them spoke to the holy man or great mahatma and said, "Why do you come alone on such a great occasion?" The young man was startled because he was part of this large procession and did not understand the meaning of the man's words.

The man explained, "I see you. Your modesty prevents your seeing that all we very poor mountain villagers can see are your lofty spiritual auras, dozens of feet above all the holy men riding elephants."

"They must be your attendants," added another one of the villagers.

The beautiful young man on the horse laughed, embarrassed by the attention being paid him. He came down from the horse and started talking to the dozen villagers who kept praising him until his laughter ceased and his pride began to rise. They talked and talked deep into the night until the young man's vanity began to grow, being constantly fed by the attention of the villagers.

They were seen the next morning going toward their village in the mountains, the holy man on his horse, laughing as the villagers threw flowers at him. Three days later when they were near the village, other villagers came running up to their friends and threw the holy man on the ground. They then took his horse into the barn, where it was used to sire a dozen mares, for which they had not been able to find a suitable stud, as they were poor people. They beat the holy man each day until he became so weak that he was grateful to be allowed to sleep in the barn with the horses, and he could no longer consider himself worthy to go out among people as a superior being.

A man should not lower himself in the position that God has raised him to — his consciousness should be superior to his worldliness.

Two brothers were sent by their father to seek their fortune. They had been raised and educated together. The older of the two was practical. He was continually chastising the younger brother for his lack of practicality. The older boy would mark his books with his name and cover them. The younger would lend his books to anyone who asked, forgetting who borrowed them. The older brother dealt only with people he felt were from a good background. The younger brother was friends with all. The father was a wise man. He had been reared in the tradition that a child reaching the age of twenty-one should be sent off into the world.

The following was carved in stone over the door of the schoolhouse that the young men had attended: "Advice is nice but experience is best."

There were many in the village who felt sorry for the younger child. They felt the father would be cruel to allow someone so impractical to go into the world. The father replied, "Our tradition does not specify the nature of the child one sends off into the world. God will look after them according to their nature. I should not place my will over God's."

The boys drew lots and the older boy won the route to the south, which was over the plains. It meant easier traveling because what was ahead was easily visible. This was according to his nature because what he was, everyone could see. The younger son drew the path to the north, which was through the mountains. His nature had not revealed itself and he was going into similar territory. The father gave a great sigh of relief and said, "God has already revealed his intelligence in the direction that has been chosen for my children. It is now time for them to leave on their paths. It is obvious that the first step is right, and obvious all the others will follow in truth."

It is of little consequence what they found or what became of them. What is wonderful is that they were started on the true path. It is better to understand the right of what we are doing than to try to foretell the future. The future may seem remarkable, but if it doesn't fit the nature of the person, it is

not in the nature of truth.

To travel in this world it is wiser to have a good horse with the right saddle than a great horse with a wrong saddle.

6

A famous teacher who had a vast fortune along with his vast reputation felt the emptiness of his life. He had given greatly of himself and felt the emptiness that comes of depleting oneself for others. He wisely chose to travel to seek a more advanced spiritual state. His great wish, as in all people who aspire to spirituality, was to have God reveal himself to him. He gave away his fortune, leaving himself only enough to travel to an ancient country. He took with him his youngest son, who was just fourteen.

Many temples opened to the man because of his great reputation. Much was revealed to him. Seven years went by. He climbed mountains, waded rivers, and slept in forests, pursuing deeper and deeper.

He came one day to a small temple and found the priest lying on the ground in front of it, having been half eaten by a lion. The man and his son washed the priest, gathered herbs, and fed and warmed the priest with their own bodies at night. One of them stayed up all night so that they could be of service whenever the priest required water or food. When the priest became well, he said he would grant whatever wish they wanted. The father said he wished for God to reveal himself to him. The priest said he would grant his wish, but they must crawl through the back of the small temple into the cave beyond. The priest told them that God would be in the cave after they had been there for one half hour.

The father told his son to follow him, and they crawled through the back of the temple into a tunnel which opened into a small cave. It was high enough for them to stand up and about five hundred feet wide. The man looked at the carvings and the paintings on the walls trying to see into the face of each. The exquisite workmanship of the carvings and the depth of the paintings all revealed some aspect of God. The man was so enchanted that he was amazed to feel someone touch his arm. He felt and hoped that it was God. It

was only the priest saying that the tunnel would close as the thirty minutes were up and they must leave. The man was upset as he told the priest that he did not find God revealed in any of the things in the cave. The priest turned the man around and there was his son with a great radiance shining from him. The priest said, "God reveals himself not in things, but in being. While you looked with your mind, your son sat quietly and opened and saw God, who is now within him."

Detachment from paradise reveals God.

7

Two men lived in a monastery and were both intense in their wish to pursue a spiritual life. One came from a wealthy background and the other from a very modest one. The wealthy man was always surrounded with the means to learn many aspects of spiritual work. He was versed in astrology, numerology, palmistry, and many other aspects of metaphysics. He always planned his day and so was prepared for whatever conditions life should bring. With the aid of his metaphysical sciences he could avoid many problems.

The other man had to accept life as it was and he became like a soldier fighting battles brutally. He became scarred and maimed and developed.

The rich man became more and more ascetic and refined. He looked like a spiritual seeker, and many people who came to the monastery would pick him out as an extraordinary example of how refined spirituality molds a human being.

They lived their lives in this fashion. Remarkably, they died on the same day, when they were both quite old. One was a beautiful example of how asceticism can develop all the refinement that can exist within a human being. Lying on his pallet in death, he was even more beautiful than in life. It was obvious that his rebirth would be on a very high level because of the refined instrument he had created in this life. The other was like a dried nut. He lay on his pallet in death, broken open; but it was obvious that his soul had escaped from the body, if it could be called a body. He had not protected himself in his life and had completely used his life

force. He had drained every bit of energy from his tissue and had broken open on his death so that his soul could go into the oneness.

To serve God is to accept everything – to shed all physical matter.

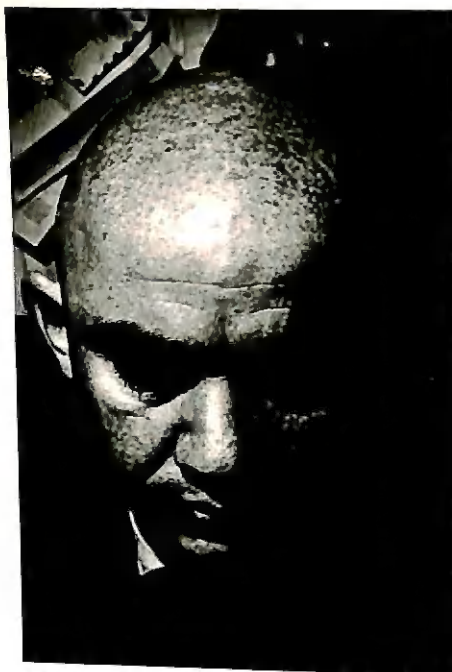


Photo by Barry Kaplan

RUDI

SPIRITUAL CANNIBALISM

SPIRITUAL CANNIBALISM represents Rudi's unique effort to provide those willing to fulfill their spiritual potential with the insight necessary to discriminate between the content and container of *any* spiritual teaching. He outlines the concept of spiritual *work* and describes his life of disciplined yoga practice and teaching. Rudi explores our basic need to grow and the role played by teacher or guru, while dispelling some common illusions about spirituality. Perhaps most importantly, he describes a series of techniques that are fundamental to his teaching, all the while encouraging us to accept the full challenge of life.

In his introduction Rudi says, "The title, SPIRITUAL CANNIBALISM, attempts to put into perspective the relationship of human beings to one another. When we eat fruit, the skin provides roughage essential to our growth. In human relationships, too, roughage is essential. The total person must be consumed to support life in its depth – to allow for creative interchange between one human being and another, and eventually between a human being and God. We cannot limit our intake to the qualities that are "easy to take" – we must welcome those that force us to change the patterns we have been able to deal with in the past. We must come to understand that everything is part of perfection and must be taken in in a state of surrender; it must be digested and transcended. Life must be consumed whole – with all its tensions, pain and joy."

The late Swami Rudrananda (Rudi) was born Albert Rudolph in New York City, 1928. A student of various spiritual teachings since a young man, he was himself a teacher for thousands of followers in the United States and Europe. Rudi was also a well-known leader in bringing the religious art of ancient Asia to the United States. He died in 1973.

The book's Foreword is written by Swami Chetanananda, Rudi's student and a teacher under him at the time of Rudi's death. Chetanananda is now the director of the Nityananda Institute (headquartered in Cambridge, Mass.), a meditation center where many of Rudi's followers continue to study.

With 16 black and white photographs

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